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**SRI LANKA STRENGTHENING DEMOCRATIC GOVERNANCE, AND
ACCOUNTABILITY PROJECT (SDGAP)**

SURVEY ON THE PARTICIPATION AND EMPOWERMENT OF WOMEN AND UNDER REPRESENTED GROUPS IN SRI LANKA

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Executive Summary

Purpose, Methodology and Structure of Report

The USAID Strengthening Democratic Governance and Accountability Project (SDGAP) commissioned the Social Scientists' Association to conduct a poll to understand how women and under-represented groups view politics and political participation. The study was conducted between April and August 2017. This report is the result of a collaboration between SDGAP, its international partner, Charney Research and the Social Scientists' Association (SSA).

This study examines barriers to women and under-represented individuals participating as candidates, perceptions of the 25% quota for the inclusion of women in candidate lists, obstacles to women's recruitment to the police and civil service, and sexual harassment in the civil service. It concentrates on three key areas: 1) The political participation and empowerment of women and under-represented groups; 2) The recruitment of women and under-represented groups to the Police Force; and 3) The recruitment of women and under-represented groups to the civil service and their experiences working there.

The research process included: an island-wide survey of 1245 women and men in Sri Lanka; a survey of 448 respondents divided equally among four special categories - elected officials, public servants, professionals and students; and a qualitative study with 28 participants from 7 pre-identified under-represented groups.

Part 1 of the report provides an overview of the purpose and methodology of the study. Part 2 focuses on the participation and empowerment of women and under-represented groups and is divided into 6 sections. The first of these sections assesses the levels of political participation among women and under-represented groups. Section 2 discusses the involvement of women in elections as well as perceptions of women-friendly platforms and women candidates. The third section in this part sheds light on expectations of women as candidates. Section 4 explores the awareness and perceptions of the 25% quota as well as women as elected officials. In Section 5, a profile of potential women candidates who are likely to contest future elections is developed. The final section of Part 2 shifts the focus to concerns and barriers to electoral participation and empowerment of under-represented groups. Part 3 is divided into two sections. The first section focuses on recruitment of women and under-represented groups to the Police Force while the second section discusses perspectives on entry into the Civil service. The final segment of the report discusses media, information sources, and campaign planning. The report concludes with a more extensive discussion on the findings and recommendations to emerge from the study.

Below is a summary of the key findings and recommendations from the study.

Key Findings and Recommendations

Promoting Women's Political Empowerment

Before the next Local Government election

- Awareness of the quota for women on local councils is low even among potential candidates. Thus, a campaign is needed to communicate the existence and importance of the 25% quota and stimulate consideration of candidacy by women. Targets and messaging need to be refined by further analysis.
- Nearly twice as many women would consider standing for office if they felt they had been given the opportunity as have thought about it so far. So, we recommend conducting more targeted, qualitative studies to determine how best to encourage women who would consider standing to run for local councils.
- Policies should be adopted to provide the types of assistance that potential women candidates have indicated would be most encouraging to them. These would include training in campaigning and governing and resources for voter contact (such as women's fora, TV or radio air time, or space in newspapers and on the internet). This should also include aid for efforts to promote family acceptance of and support for women contesting elections for the first time.
- Encourage political parties to support women's candidacies at all levels, including efforts targeting the inclusion and mainstreaming of women's issues into the manifestos of the political parties contesting elections. The effort should be targeted at party activists and decision-makers to show them that their parties will gain political support by going beyond mere inclusion in the manifesto to working towards a transformative political agenda for women.

After the election

- Assistance and policies should promote women's organizational involvement in civil society organizations as well as targeting women involved in such groups as potential participants in training for leadership in civil society groups or elective office. Such groups have been and can become seed-beds of talent for political recruitment.
- Support and develop programs that enhance the civic skills of women by providing assistance and training that promotes women's engagement in civic spaces such as village associations and secular and religious organizations. Women who are involved in these civic activities appear to be more likely to contest elections and to have the skills demanded by political involvement.

- Encourage and assist women within political parties to participate in political activities behind the vote, such as fundraising, literature distribution, persuading voters, get out the vote, and those who do this should be targeted for training for political office. Women already involved in these activities are more likely to contest if offered the opportunity; they have been stepping-stones to office for past candidates.

Longer term

- Encourage and assist schools, particularly girls' schools, to integrate civic education and current affairs into their curricula. People exposed to them in the schoolroom are much more likely to be interested in politics and office.
- Female students should be encouraged to participate and trained to lead in non-athletic activities at school as these are linked to political activism, including student government and debating societies. These too help to prime people for later involvement in politics, much like active participation in civil society groups.

Women and the Police Force

- Policy measures such as child care and enlistment bonuses would help most to encourage women to join the force.
- Outreach campaigns emphasizing the availability of positions in the police for women and the importance of policewomen to the community would also be helpful.
- Further analysis and research is needed to target such efforts as well as to explore how to encourage women in different groups to join the police as well as to change police culture to make it more comfortable for women.

Women in the Civil Service

- There is a clear and immediate desire among women in the civil service for strengthening protective measures against workplace harassment, including clear policies enforced by disciplinary measures, reporting offices, gender advocates, and referrals to shelters. Evidence of such behavior is reported by significance minorities, though women are more aware of it than men.
- Further research is needed to examine the extent of sexual harassment and the best way to change the culture in the civil service, particularly to increase awareness among men.

Part 1: Introduction & Methodology

Sri Lanka's new government proposed parliamentary and constitutional reform as one of its main objectives when it came to power in 2015. Certain measures taken in this regard, such as the passage of the 19th Amendment and the Right to Information Act, have created a space for a more open discussion of democratic processes in Sri Lanka, engaging both the civil society and the media.

These measures have also created the necessary climate for a partnership between the United States of America and Sri Lanka under the aims of the USAID-funded Strengthening Democratic Governance and Accountability Project (SDGAP). This three-year project allows the U.S. to work with the Government of Sri Lanka to improve governance structures at all levels in terms of their transparency, accountability and efficiency, ensuring greater bi-directional accountability between government and public. To achieve more effective and accountable democratic governance, SDGAP has tasked itself with:

1. Strengthening Public Accountability Systems,
2. Improving Strategic Planning and Communication, Policy Reform and Implementation Processes, and
3. Increasing Political Participation of Women and Underrepresented Groups in Democratic Governance. This task includes promoting their participation in elected office, the police, and the civil service.

This study was conducted under Task 3. The survey was conducted to gauge attitudes towards the 25% quota for women in local government that was passed recently, to identify the barriers to women and underrepresented groups participating as candidates, and to discover effective mechanisms to overcome perceived barriers, among other related objectives. The survey also attempted to understand perceptions towards civil service and experiences of men and women in the civil service. Furthermore, the survey also explored attitudes towards women's service in the Police as well. It was conducted in support of SDGAP's objective of working with the Parliament Women's Caucus and the Committee on Women and Child Affairs to compile diverse needs and opinions of women and other underrepresented groups. It is hoped that the findings discussed here will help parliamentarians in those groups and other policy-makers understand how women and underrepresented groups perceive politics and political participation, and that they will help direct policies and decisions driven by the Government of Sri Lanka's commitment to ensuring greater political participation among these groups.

This research is a result of a collaboration between the SDGAP team, Charney Research and the Social Scientists' Association (SSA). The study and the research instrument was designed by the SDGAP team and Charney Research with inputs from SSA. SSA was responsible for

conducting the survey. Charney Research took the lead in providing inputs into the sampling and the analysis plan for the data. This report was written by SSA with the input of the SDGAP team and Charney Research. The aim of the research was to conduct accurate and scientifically valid polling and to present that data effectively to key government civil society counterparts. The study focused on producing knowledge on three major areas – women and under-represented groups in politics, women and under-represented groups in the civil service, and women and under-represented groups in the Police.

There are a lot of positives to take away from this study. In general, most Sri Lankans agree that the representation of women in local government is inadequate and should be improved. Most people say that the gender of a candidate is not an issue when deciding their vote and are open to voting for any candidate who advances women's issues. There is also a group of women who would be open to contesting the elections if offered an opportunity. These women are extremely dynamic and have long histories of civic and political engagement since they were in school. Women and men are also fairly open to joining the public service and are likely to enter the sector if provided an opportunity. Ethnic minorities also indicate a fair amount of openness to joining the Police force. Taken together these findings suggest that there is reason for hope that the increase in the representation of women and under-represented groups would translate into positive change in communities.

Much work however remains to be done. Perceptions of politics as dirty, corrupt, and violent appears to be major barriers to women's participation in electoral politics. The perception of the Police also emerges as a major obstacle to encouraging their entry into the Police force. Many under-represented groups feel excluded from governance and democracy. Even in the bureaucracy, where women are better represented, there is evidence that too many face hostile workplace environments. Further efforts are needed to include women and other disadvantaged groups in all these areas. Our findings also indicate a need to think more broadly about strengthening the culture within the various institutions studied in order to make these sectors more viable career opportunities for women and minorities.

Methodology

The study included three components. Two components were quantitative in nature while the final component was qualitative in nature. The first quantitative section included a nationally representative island-wide survey of 1245 respondents. Under the second quantitative component, questionnaires were administered to 114 elected officials, 108 public servants, 107 professionals and 119 students. The qualitative work of the project involved in-depth interviews with 28 persons from underrepresented minority groups.

For the national sample, a multi-stage stratified random sampling method was adopted for the first quantitative section of the study. A total sample of 1245 was distributed among all

25 districts in Sri Lanka using the population proportion sampling (PPS) technique. 800 respondents formed the national random sample with a 1:1 ratio of men to women. When finalizing the sample, every effort was made to include urban-rural differences, ethnic differences, and greater representation within each district. A further 450 random female oversample was distributed across the provinces and then weighted down during the final analysis. This was done to provide larger sub-groups of women (by age, education, location, ethnicity, etc.) to facilitate finer-grained analysis among women. Field work for the national sample commenced June 8, 2017 and concluded July 12, 2017.

As part of the second component of the study, questionnaires were administered among a special sample of 448 which comprised of elected officials and unsuccessful candidates for elected office, public servants, professionals and students. The first two groups were chosen to illuminate the backgrounds and experiences of those who have served as candidates and civil servants, the latter two as potential sources of candidates, civil servants, and police officers. Each of the four groups was evenly split between the sexes. These questionnaires were administered between June 6, 2017 and July 28, 2017. In total, this research recorded the views of 114 elected officials, 108 public servants, 107 professionals and 119 students.

Finally, 28 in-depth interviews were conducted among 7 underrepresented minority groups, which included war widows, LGBT community, poorest of the poor, indigenous people, Muslim women, Up-Country Tamils and persons with disabilities. These were all groups in which SDGAP has taken an interest in assisting. The interviews were conducted from the 14th of June 2017 to the 28th of July 2017. Interviewees were drawn from across the nine Provinces of Sri Lanka and were purposively selected.

Part 2: Political Participation and Empowerment among Women and Under-Represented Groups

Key Findings

- ❖ Both women and men feel that people in their area enjoy a great degree of political freedom. Ethnicity and geographical location seem to have a significant impact on perceptions of political freedom.
- ❖ Awareness about the 25% quota for women in local government is low. More people are looking forward to a change of party control than the improvement of women's representation at the next local elections.
- ❖ People are aware of the need for women to be politically independent and active. However, there is a gap between this belief and women's actual practice of political independence.
- ❖ There is widespread support for the 25% quota for women in local government and in Parliament. However, there is very little awareness about the introduction of the quota at local government level.
- ❖ Gender does not appear to have a major influence voting choice. Candidates focusing on women's issues would find popularity, especially among women and ethnic minorities.
- ❖ Contesting in elections does not seem to be a priority for most women.
- ❖ However, there is a group of women who show a willingness to consider running for political office. They are motivated by a desire to serve the community and improve the conditions of those around them.
- ❖ Interest in politics, previous experience in political activities, high levels of activity in associational life, and involvement in school activities emerge as major factors that influence willingness to contest among women.

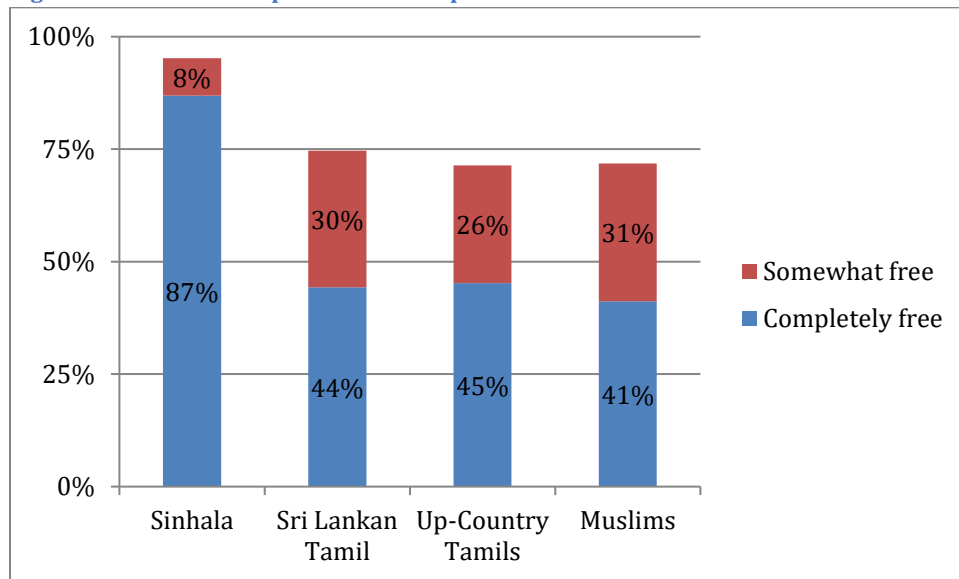
Section 1: Political participation, local government elections, and gender

Freedom to Express Political Opinions:

- ❖ The data indicates that both men and women say that people in their area enjoy a great deal of political freedom. Large majorities of men and women say that they feel completely free to choose whom to vote for without feeling pressured, express their political opinion, join any political organization they want, and attend protests or demonstrations against social or political injustice.
 - 96% of the sample report that people living in their area are free (88% completely free, 8% somewhat free) to vote for a candidate of their choice without external pressure. This opinion remains mostly the same regardless of gender, ethnic, religious or provincial differences.
 - 95% of men (89% completely free, 6% somewhat free) and 95% of women (87% completely free, 9% somewhat free) say that people in their area are free to choose for whom to vote for without feeling pressurized.
 - 90% of men (76% completely free, 14% somewhat free) and 89% of women (73% completely free, 16% somewhat free) say that people in their area are completely free to express their political opinion.
- ❖ However, ethnicity and location appear to significantly color one's perception of freedom to express political opinion.
 - Only 38% of respondents in the Northern Province, 50% of respondents in the Eastern Province and 63% of respondents in the Uva Province report that people living in their area are completely free to express their political opinion. These are the three Provinces from which the minority communities in this study were largely drawn (Sri Lankan Tamils, Muslims and Up-Country Tamils respectively).¹ These numbers are substantially lower than those for other Provinces in the country.
 - As Figure 1 shows, 95% of Sinhalese (87% completely free, 8% somewhat free) indicate that people living in their area are completely free to express their political opinions. In contrast, only 75% of Sri Lankan Tamils, 71% (45% completely free, 26% somewhat free) of Up-Country Tamils and 72% (41% completely free 31% somewhat free) of Muslims report the same.

¹ Sri Lankan Tamils and Up-Country Tamils are two distinct political entities that are enumerated separately in the national Census. The Sri Lankan Tamil community has a long history in the island. The grievances faced by members of this community fueled the rise of the Tamil nationalist movement that challenged post-Independence Sinhala nationalism during the nearly three-decade long civil war in the country. The Up-Country Tamil community are identified with the labor that was brought down from South India in the nineteenth and early twentieth centuries to work on the coffee and tea plantations. They were settled on the plantations and their primary interaction was with the estate management and not with the state. Until recently, significant numbers of the Up-Country Tamil community were not considered citizens of Sri Lanka.

Figure 1: Freedom to Express Political Opinions - Ethnic Breakdown



- ❖ Comment: Ethnicity and location appear to be a more important determinant of perception of political freedom than gender. Special attention must be paid to these sensitivities in designing programs.

Favorability to Local Councils

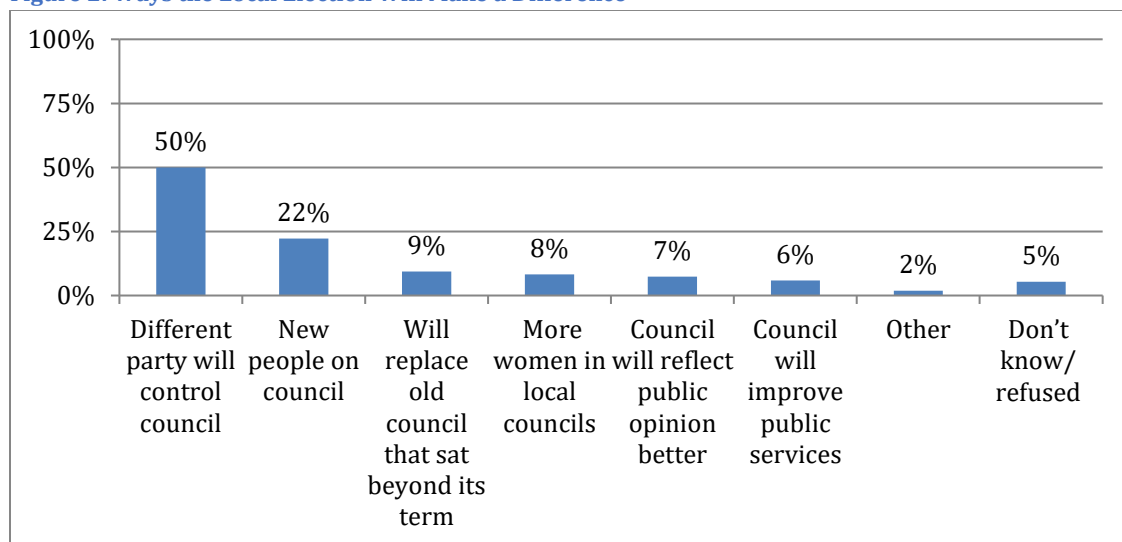
- ❖ The sample is sharply divided regarding favourability toward their elected local councils.
 - 50% of the sample report that they view their elected local council in a favorable light.
 - This view is shared more or less equally among men (50%) and women (51%).
 - The Sinhalese (48%) and Up-Country Tamil (49%) communities have the least favorable views of their elected local councils. Sri Lankan Tamils (59%) and Muslims (57%) view their local councils with slightly more favor.

Expectations of Change:

- ❖ Many Sri Lankans expect the next local council election to result in some level of change.
 - 49% report that they expect at least some difference after the upcoming local government elections (19% expect a big difference and 30% expect some difference).
 - More men (53% - 21% expect a big difference, 32% expect some difference) predict that the next local government will result in at least some difference, compared to women (43% - 16% expect a big difference and 27% expect some difference).
 - This expectation is lower in the Uva Province (36% - 18% expect a big difference and 18% expect some difference) and the North-Western Province (32% - 5%

- expect a big difference and 27% expect some difference), where fewer people share this optimism.
- Expectations differ considerably by ethnicity. The 53% of the majority ethnic community expects the next local government election to effect some change (22% big difference, 31% some difference). However, minorities, particularly Muslims (29% - 9% hope for a big difference while 20% say that there will be some difference) and Up-Country Tamils (34% - 18% big difference and 16% some difference) are not as hopeful as the Sinhalese. 45% of Sri Lankan Tamils (11% big difference and 34% some difference) expect the next election to result in some change.
 - 72% (51% big difference and 21% some difference) of those who have contested for an elected position or currently hold an elected position are confident that the local government elections scheduled to be held towards the end of this year will result in at least some difference.
 - ❖ As Figure 2 indicates, the most significant change both men and women expect after the next local government election is a change in control by political parties and politicians.
 - 50% (51% of men and 49% of women) expect a different party to control their local council after the next election.
 - 22% (21% of men and 23% of women) expect new politicians to come to power after the next election.
 - In contrast, only 8% of respondents believe that there will be more women in local councils after the next local government election. More women (11%) than men (6%) hold this opinion.

Figure 2: Ways the Local Election Will Make a Difference



- ❖ Comment: There appears to be more of an expectation of a change of party and personnel than an improvement of women's representation at the next local government election.

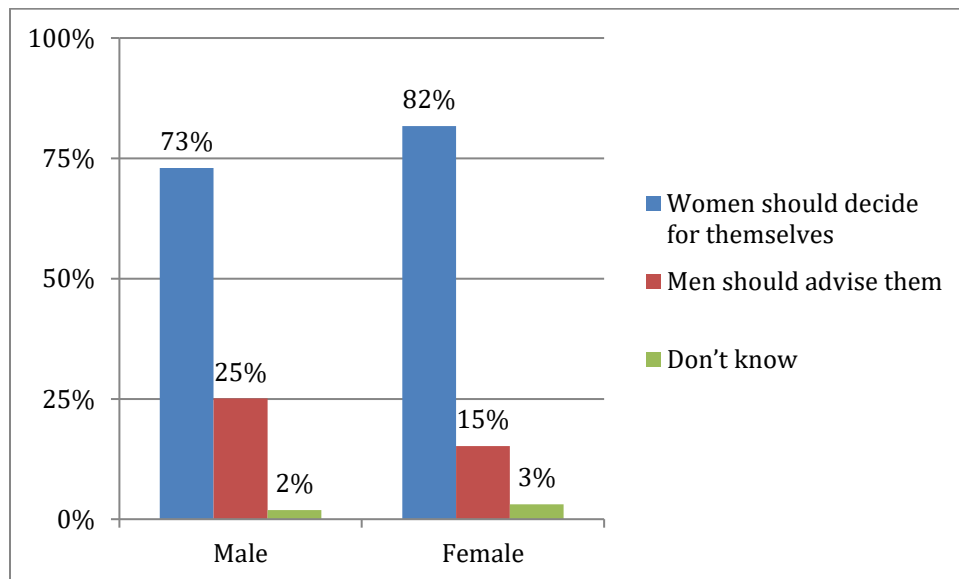
This also underlines the low level of awareness of the women's quota that will be in effect for these elections.

Section 2: Women and elections

Women Deciding for Themselves

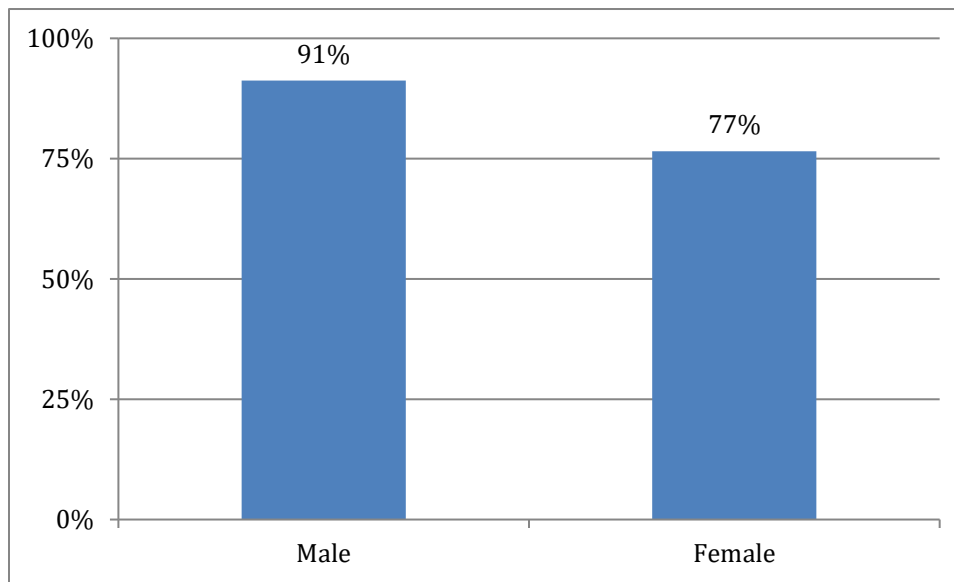
- ❖ As Figure 3 indicates, people believe that women should decide for themselves without seeking the advice of men when voting in local council elections.
 - 77% (73% of men and 82% of women) hold this opinion
 - This figure is somewhat higher among elected officials (81%) and professionals (89%).

Figure 3: When Voting, Women Should Decide for Themselves / Men Should Advise Them - Gender Breakdown



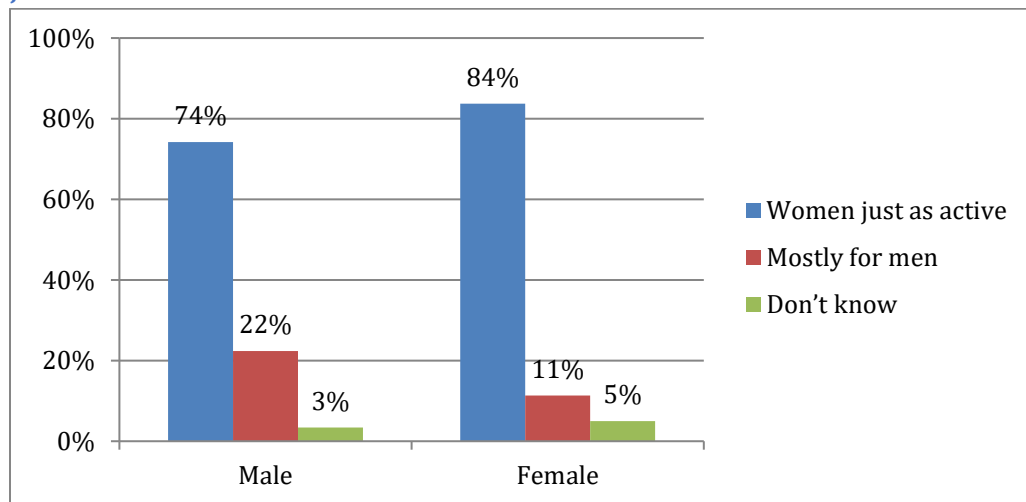
- ❖ In practice (unlike in belief) women appear to be somewhat less independent when deciding on their vote.
 - As highlighted in Figure 4, the number of women who claim to have decided their vote independently at the previous general election (77%) is significantly less than the number of men who claim to have done the same (91%).
 - A contrasting opinion is visible among Muslim women. While 62% of Muslim women say women should decide for themselves when voting at local government elections, in practice, 74% of Muslim women report that they independently decided who to vote for in the last general election in 2015.

Figure 4: Decided for Themselves Who to Vote for at the Previous Election - Gender Breakdown



- ❖ Nearly four out of every five persons (79%) of the total sample believe women should be just as active as men in political leadership at the local level.
 - More women (84%) than men (74%) believe that women should be just as active as men in position of political leadership in local councils (Figure 5).
 - An ethnic disaggregation of the data indicates that fewer Sinhalese (76%) believe that women should be just as active as men, compared to Sri Lankan Tamils (88%), Up-Country Tamils (86%) and Muslims (82%). Among the Sinhalese, men (71%) are less likely to hold this view than women (82%).
 - Among students, a significantly higher number of women (89%) than men (68%) report that they believe women should be just as active as men in political leadership.

Figure 5: Political Leadership Positions in Local Councils Should Be Mostly for Men / Women Should Be Just as Active as Men - Gender Breakdown



- ❖ Comment: The data indicates that most people are aware of and recognize the need for women to be politically independent and active. However, as the data from male students indicate, there is a need for continued work to promote the political representation of women as a social norm.
- ❖ There is now a need to focus more attention on practices rather than beliefs since the data indicates that there continues to be a gap between expressed beliefs about women's representation in politics and actual practice. It is also possible, that there is an even larger gap between belief and practice since people often over-report their practices when they are aware of the ideal situation.

Female and Male Candidates

- ❖ Most people say that if there was a choice between a female and a male candidate for local council with equal qualifications and political orientations, gender would not have a significant influence on their vote. However, among those who say that gender would play a role in their choice, women are far more intensely drawn towards the female candidate than men are to the male candidate.
 - 38% say that gender would have no impact on their vote.
 - 31% indicate that they are likely to vote for the woman candidate.
 - 29% say that they are likely to vote for the male candidate
 - Of these numbers, 33% of women report that they are much more likely to vote for a female candidate, while only 14% of men report that they are much more likely to vote for a male candidate.

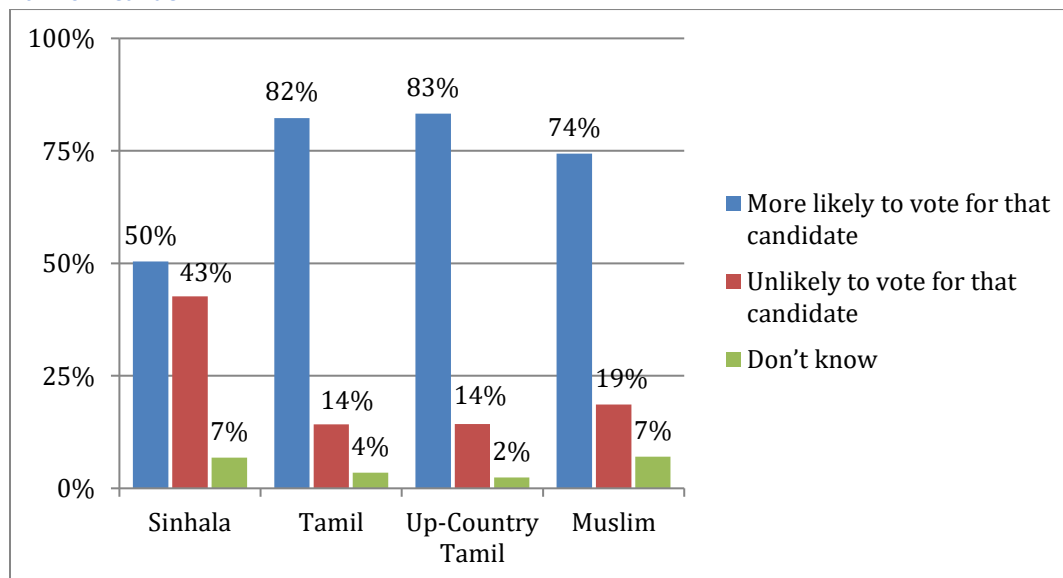
Candidates Advancing Women-Friendly Issues

- ❖ 59% of people report that they are more likely to vote for a candidate whose political platform includes advancing women's issues in their community. However, important

differences may be noted across gender, ethnicity, provinces, rural/urban setting and income levels.

- More women (69%) are likely to vote for such a candidate than men (49%). 28% of women are much more likely to vote for a candidate whose platform involves women's issues.
- Figure 6 shows that Sinhalese (50%) are least likely to vote for a candidate whose platform includes advancing women's issues in their community. While 74% of Muslims claim that they are more likely to vote for such a candidate, Sri Lankan Tamils (82%) and Up-Country Tamils (83%) report that they are most likely to cast their vote in favor of such a candidate.
- 93% of respondents in the North and 84% of respondents in the East report that they are more likely to vote for a candidate whose political platform includes advancing women's issues in their community.
- People from rural communities (62%) report that they are more likely to vote for a candidate whose platform includes advancing women's issues in their community. This number is 10% higher than what is reported in urban areas.
- The data also suggests that as income increases, people become less likely to vote for a candidate who advances women's issues. While 66% of those classified as very poor report that they are more likely to vote for such a candidate, these numbers reduce as income levels increase (poor 65%, middle class 53%, and affluent 36%).

Figure 6: Likelihood of Voting for a Candidate Whose Platform Includes Advancing Women's Issues - Ethnic Breakdown



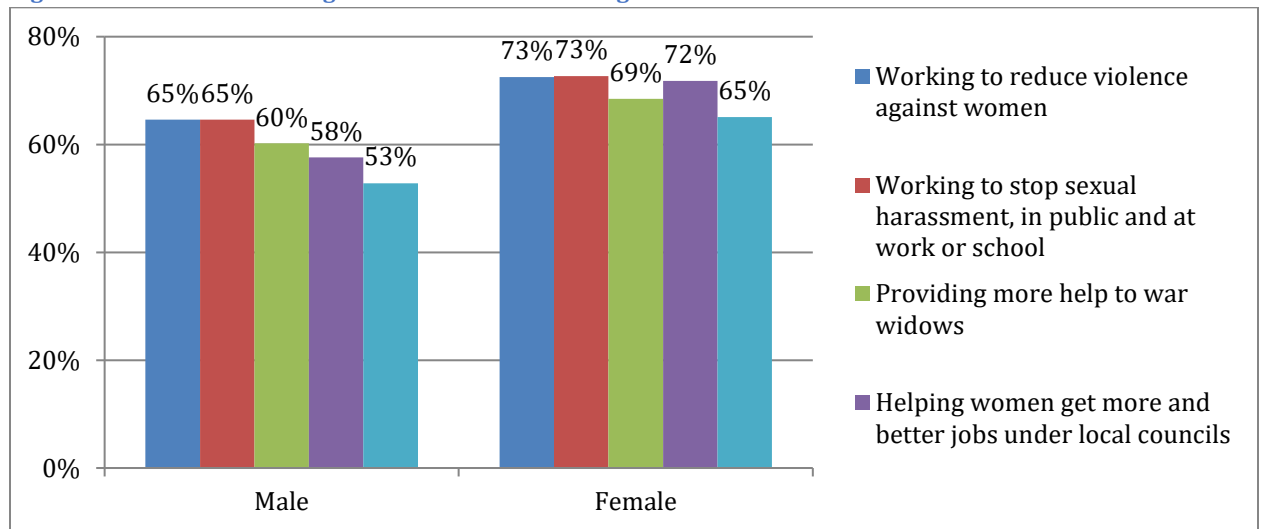
- ❖ **Comment:** A word of caution: this question does not specify what it means by women's issues in a political platform. As a result, what one community or locality may consider

women's issues could differ significantly (for example in some areas a women-friendly platform could include the distribution of thriplosha (dietary supplement) or the setting up of a maternity clinic in the local hospital, whereas to LGBT groups for example this may mean the decriminalization of homosexuality).

Impact of Women's Issues

- ❖ The data reveals that, while there would be a great amount support for a candidate working on a variety of women's issues, confronting violence against women and sexual harassment in public and at work or school would be the most popular ideas of those offered.
 - 69% of people indicate that they would vote for a candidate who would work to reduce violence against women, as well as work to stop sexual harassment, in public and at work or school.
 - As indicated in Figure 7, in both instances, women (73%) seem to be more in favor of a candidate advancing such ideas than men (65%).
 - By ethnicity, Sri Lankan Tamils (81%) and Up-country Tamils (79%) were the likeliest to vote for a candidate who advocates reducing violence against women, as compared to Sinhalese (65%) and Muslims (67%). Sri Lankan Tamils (80%) and Up-Country Tamils (79%) also are more likely than Sinhalese and Muslims (both 66%) to vote for a candidate acting to stop sexual harassment of women.
 - Those from rural areas show greater support than those from urban areas for a candidate working to reduce violence against women (rural 71%, urban 61%) and to stop sexual harassment in public and at work or school (rural 71%, urban 62%).
 - 65% of people report that they are more likely to vote for a candidate who would promise to help women get more and better jobs under local councils.
 - While 72% of women report that they would vote for a candidate advancing this view, only 58% of men report that they would do the same.
 - Sri Lankan Tamils (79%) and Up-Country Tamils (77%) report a greater likelihood to vote for a candidate who would help women get more and better jobs under local councils than Sinhalese (60%) and Muslims (69%).
 - Those living in rural areas (67%) are more likely to vote for such a candidate than those living in urban areas (58%).

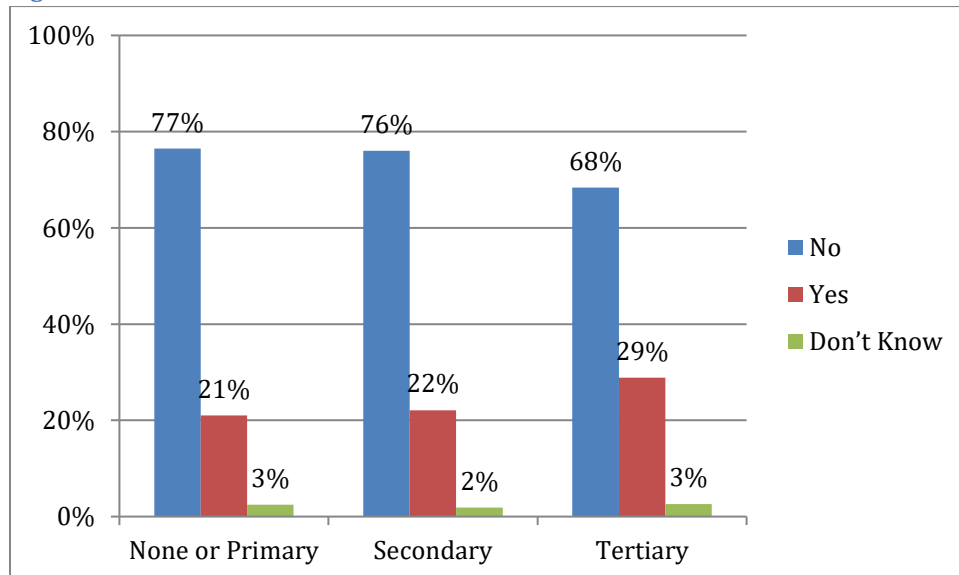
Figure 7: Likelihood of Voting for a Candidate Advancing Such Issues - Gender Breakdown



Section 3: Women as Candidates

- ❖ Most Sri Lankans (75%) say that they have not voted for a female candidate at local level elections.
 - Gender does not appear to have a significant impact on this variable. 21% of men and 24% of women say that they voted for a female candidate at the local level.
 - More Sri Lankan Tamils report voting for a female candidate at the local level (31%) as compared to members of the other ethnic communities (Sinhalese 23%, Up-Country Tamils 19%, and Muslims 11%).
 - There seems to be a higher likelihood that more educated Sri Lankans have voted for women candidates. 29% of those who have completed their tertiary education say that they voted for a female candidate, compared to 22% of those with secondary education and 21% of those with a primary education or less (Figure 8).

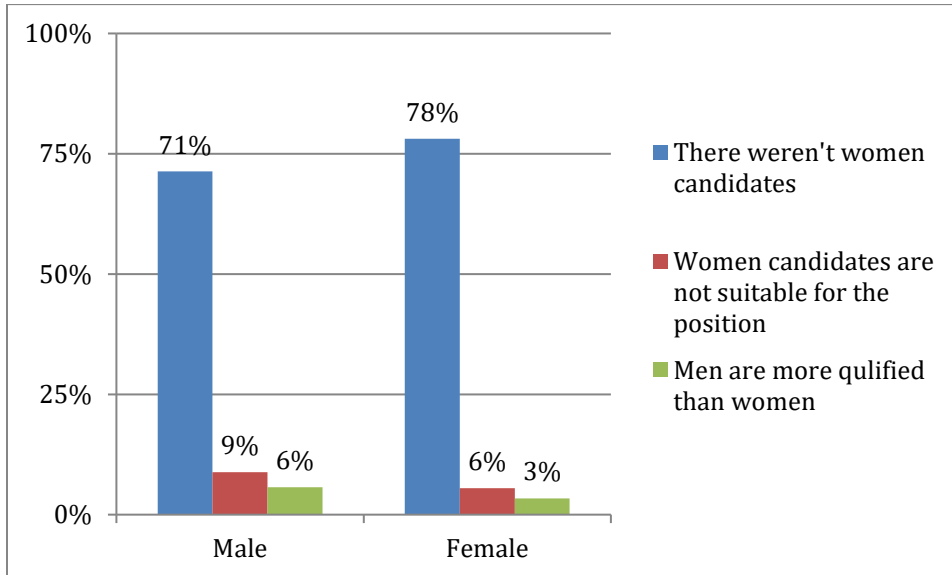
Figure 8: Ever voted for a female candidate - Education Level Breakdown



- ❖ Comment: Ethnicity and education appear to have some impact on willingness to vote for a woman candidate.
- ❖ As Figure 9 indicates, a serious lack of women candidates is identified as the overwhelming reason for not voting for women at previous local council elections
 - 3 out of 4 people who have never voted for a female candidate report that they did so because no woman had contested at their local government election.
 - 7% are reported to believe that women candidates are not suitable for a position in local councils. Men are slightly more likely to hold this view (9%) than women (6%).

- Just 6% of men report that they did not vote for a female candidate as they believe that men are more qualified than women, as compared to 3% of women who reportedly share the same belief.

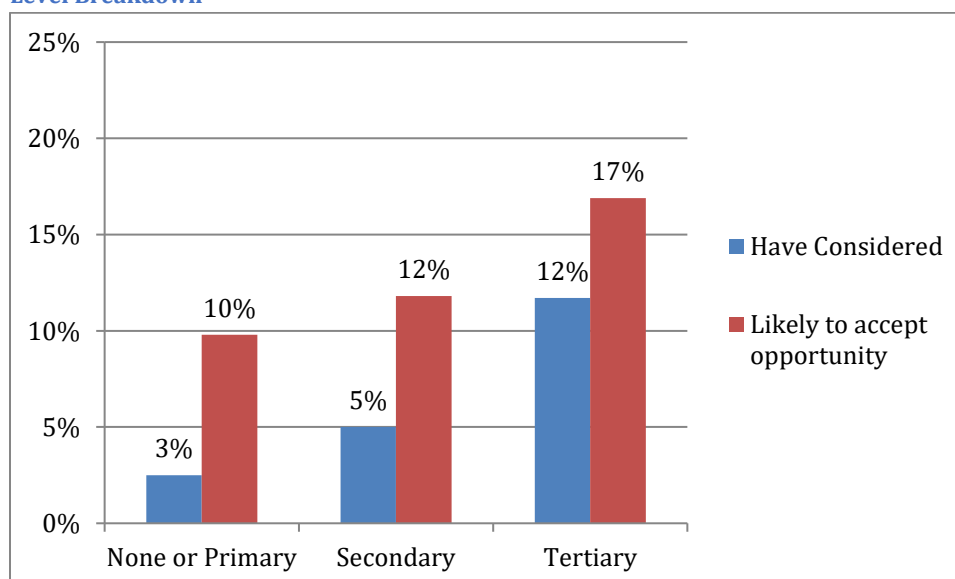
Figure 9: Reasons Not to Have Voted for a Female Candidate Before - Gender Breakdown



- ❖ Comment: There is a possibility that voters were not aware of women candidates who were contesting in their electorate since it is also possible that there was a lack of visibility of women candidates at the local level. The recently introduced quota may address the number of women representatives, but may not necessarily increase the visibility of women candidates at the local level.
- ❖ Sizable majorities of men and women reject the notion that “women should only hold elected offices to take the place of their husband or other family members.”
 - 67% of people disagree with this statement as compared to 23% that agree.
 - 66% of men and 65% of women disagree with this view.
 - Disagreement with this view is higher among students (78%) and professionals (83%).
- ❖ The clear majority of Sri Lankans do not have any elected officials in their immediate or extended families.
 - 85% report that there are no elected officials in their family.
- ❖ Some Sri Lankans show interest in contesting elections, and would consider doing so if the opportunity presented itself.
 - 5% of Sri Lankans report that they are interested in contesting elections at either local level, national level or both.
 - 12% report that they are likely to accept the chance to contest if offered to them.

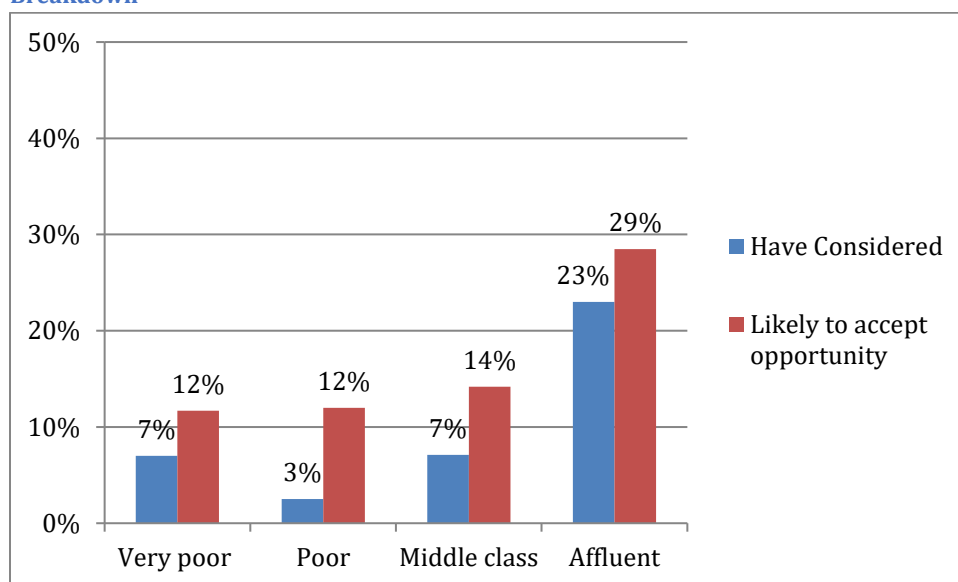
- Slightly more men (8%) appear to have entertained the possibility of contesting elections compared to women (3%).
 - 10% of women say that they might consider running if offered an opportunity. This is slightly lower than the 14% of men who say that they would contest for elected position if given the opportunity.
- Figure 10 shows that more respondents with a tertiary education (12%) have considered contesting elections than those with less education (5% secondary education, 3% primary education or less).
 - Additionally, 17% of those with a tertiary education say that they would contest an election if given the opportunity. This is higher than those with only a secondary education (12%) and those with a primary education or less (10%).

Figure 10: Considered Running for Election and Likely to Accept Opportunity to Contest - Educational Level Breakdown



- As Figure 11 indicates, the affluent (23%) are far more likely to have contemplated contesting elections at either local or national levels than any other income earning group (7% middle class, 3% poor, and 7% very poor).
 - Furthermore, almost three out of ten (29%) respondents classified as affluent say that they would consider running for elected office if given an opportunity. This is considerably higher than their counterparts who are classified as middle class (14%), poor (12%) and very poor (12%).

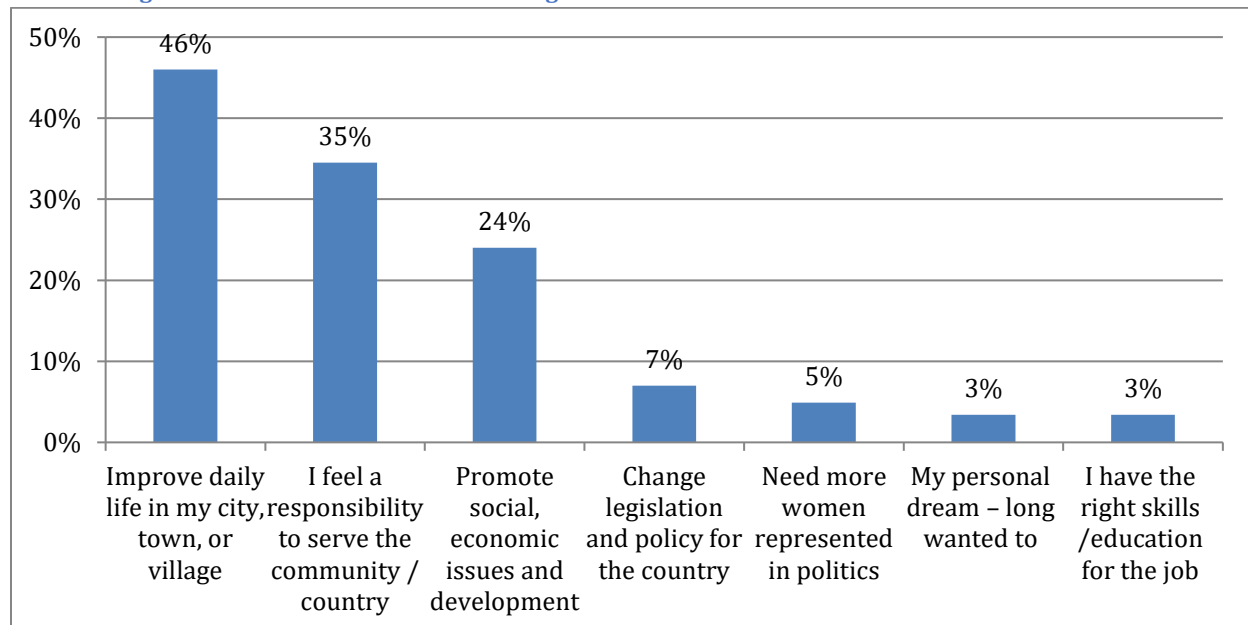
Figure 11: Considered Running for Election and Likely to Accept Opportunity to Contest - Income Level Breakdown



- 12% of professionals report that they have considered contesting elections at either local, national or both levels. More than one in five (23%) say that they are likely to accept an opportunity to contest an election.
 - Professional men (19%) appear to be most likely to consider contesting for an elected position at either local, national or both levels as compared to only 4% of professional women. Professional men are twice as likely as professional women to accept an offer to run for elected office (32% and 15%, respectively).
- ❖ Comment: Politics and political involvement does not appear to be a popular career among most sections of the population and particularly among women. Despite this, there is a positive attitude towards contesting elections among some segments of the population. Education and income emerge as important factors in determining openness to run for elections.
 - One question in the survey asked those interested in entering politics for their reasons, offering multiple possible choices. The responses indicate that many of them have fairly altruistic motives for doing so (Figure 12). 46% report that they wish to run for elected office to improve daily life in their city, town, or village.
 - Across ethnicities, minorities (Sri Lankan Tamils 77%, Up-Country Tamil 80% and Muslims 59%) are far more likely to enter politics for this reason than the Sinhalese (36%).
 - 35% report that they feel a need to serve their community/country and therefore wish to contest elections.
 - More women (41%) than men (31%) hold this opinion.

- More Sinhalese (40%) share this sense of civic responsibility compared to Sri Lankan Tamils (19%), Up-Country Tamils (20%) and Muslims (21%).
- 50% of professionals report this as a reason that may motivate them to join politics.
- 24% report that they would contest elections to promote social economic issues and development.
 - 50% of professionals and 35% of students report this as a factor that would motivate them to contest elections.
- However, few of either sex mentioned changing the law, increasing women's representation, or personal aspirations or qualifications.
 - Only 7% say that they would want to change legislature
 - 5% say that they would want to contest to improve women's representation. Slightly more women (8%) than men (3%) concur with this opinion.
 - Personal aspiration to hold office (3%) or qualifications (3%) also did not figure prominently among the reasons to contest for an election.

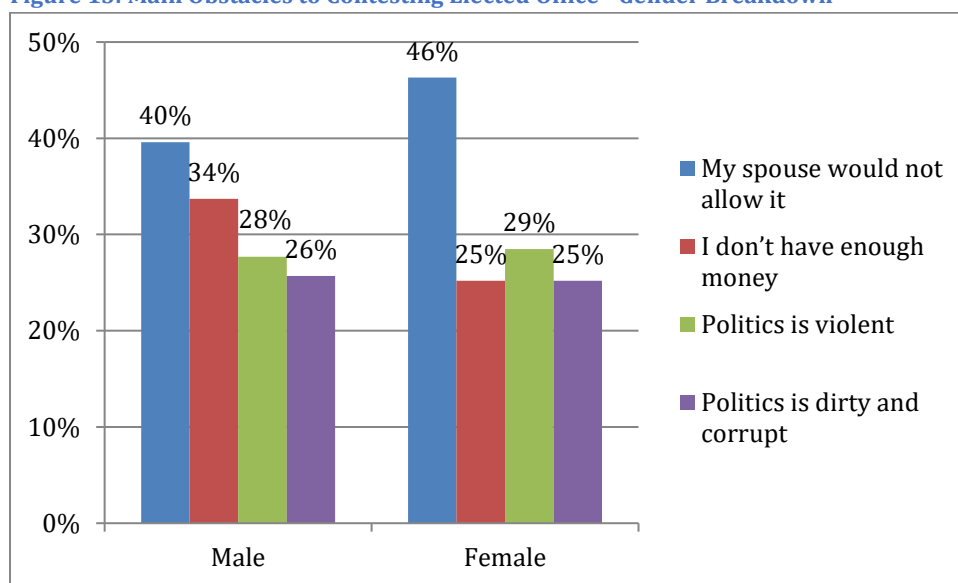
Figure 12: Reasons to Consider Running for Office



- ❖ **Comment:** Those who would consider running for election articulate a strong desire to serve their community and improve the conditions of those around them. Women articulate a very strong sense of community service as a motivating factor in entering politics.

- ❖ Family pressure, lack of money, and violence and corruption within politics appear to be the main factors reported as impediments to running for elected office at the local or national level (Figure 13).
 - 42% indicate that the lack of spousal and family consent is one of the main obstacles to getting elected. While this is an issue for both men and women, more women (46%) report it as a hindrance compared to men (40%).
 - 31% suggest that insufficient financial means is a hindrance to contesting. Men (34%) are more likely to report lack of money as a hindrance to contesting than women (25%).
 - Violence (28%) and corruption (26%) in politics deter people from actively competing for elected office. There are no discernible gender differences across these obstacles.
 - Those who claim to be likely to accept an offer to contest for elected office report the same factors as the biggest impediments to their running for office.

Figure 13: Main Obstacles to Contesting Elected Office - Gender Breakdown



- ❖ Comment: The data indicates that the obstacles to contesting are most acute prior to entering politics, rather than once a person begins canvassing for votes. Spousal support is identified as a major obstacle by both men and women. This data must be read in conjunction with the fact that the overwhelming majority of both men and women articulate an aversion towards entering politics. Lack of money is another barrier. The data also suggest that entering politics is viewed as a socially and culturally disagreeable option for many men and women. They may need help to overcome this to run.
- ❖ Female respondents were questioned about the likelihood of women like them contesting for an election if specific suggested measures were taken. There was a

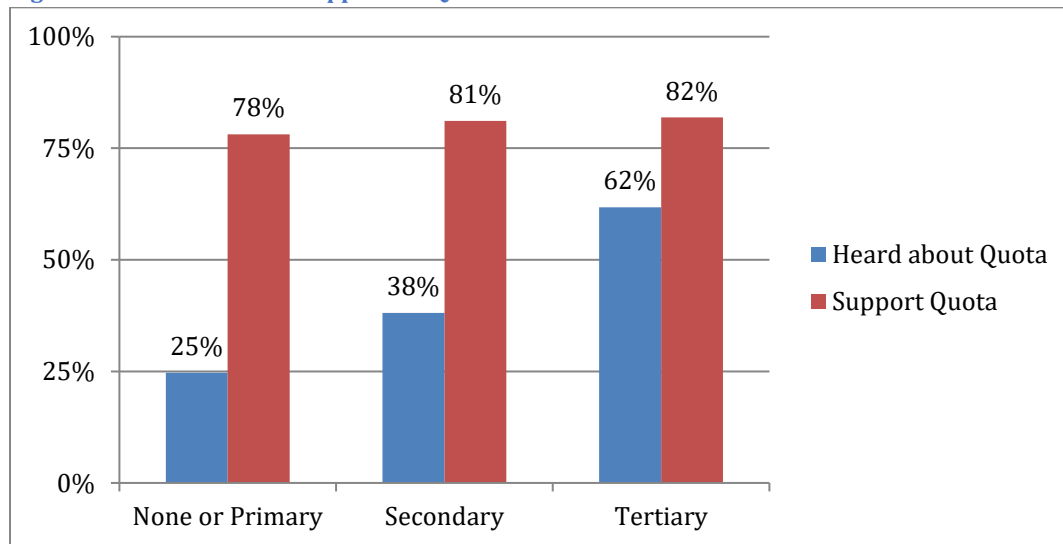
generally positive response to the strategies outlined in the questionnaire. These are also the measures which are more appealing to professional women.

- Of the options presented, 23% of respondents indicate that women would be much more likely to contest if a quota is introduced.
- 24% said the same of providing greater security to prevent violence in election campaigns.
- 21% claim that women would be more likely to contest if free training on how to govern is provided.
- Free trainings on how to run a campaign (20%) and giving free airtime (18%) are also reported as viable incentives for women to run for elected office.

Section 4: Women in Elected Office & Quotas

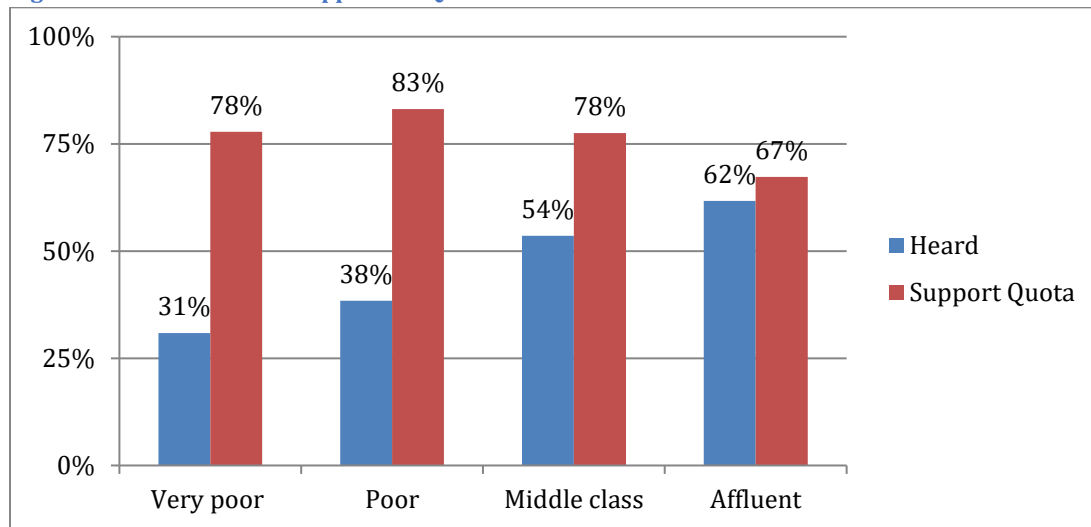
- ❖ There is widespread agreement that the number of women on local councils in Sri Lanka is insufficient.
 - 70% of people are reported to think that the number of women on local councils in Sri Lanka is too few, while 17% are reported to believe that the number is about right.
 - Women are more likely to hold the former view (73%) than men (66%).
 - In terms of ethnicity, it is notable that minority communities are more likely to report that the number of women on local councils is too few (Sri Lankan Tamils 81%, Up-Country Tamils 79%, and Muslims 80%) when compared with the majority (Sinhalese 65%).
 - Those who have either a tertiary education (76%) or a secondary education (70%) are more likely to say there are too few women in local councils when compared to those who either have only a primary education or are not educated at all (58%).
 - 96% of people of elected officials and 85% of professionals also hold the view that there are too few women on local councils.
- ❖ Most people are unaware that a 25% quota for women at the local level is now law.
 - 60% of people report that they are unaware of the new law.
 - More women (64%) are unaware about this law than men (55%).
 - The Muslim community (20%) is reported to be least aware of this law as compared to the other ethnic groups (Sinhalese 41%, Sri Lankan Tamils 35%, and Up-Country Tamils 47%).
 - The data reveals that people living in urban areas are more likely to report that they have heard about the law (45%) than those living in rural areas (37%).
 - As education level increases, so does awareness of the quota. As Figure 14 indicates, only 25% of those with no formal education or primary education are reported to have heard about the law, while 38% of those with secondary education and 62% of those with tertiary education report that they had heard about this law.
 - Regarding income, those with higher incomes are much more likely to have heard about this law (Affluent 62%, Middle Class 54%) than those who are very poor (31%).
 - Awareness is highest among professionals (65% have heard about the quota). Among professionals, men (72%) show more awareness than women (57%).

Figure 14: Awareness and Support for Quota - Education Level Breakdown



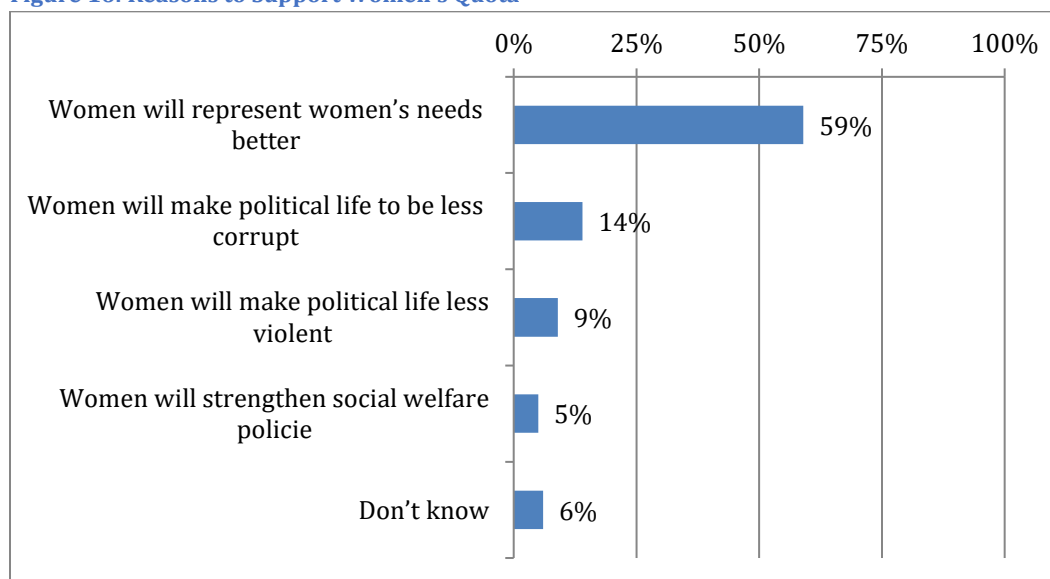
- ❖ After the 25% quota at the local level is explained, a large majority of the general public and all groups are in favor.
 - 81% indicate that they were generally in favor of having a 25% quota for women on local councils.
 - More women are in favor of the quota (86%) than men (76%).
 - Those from rural areas are more in favor of the quota (84%) than those from urban areas (69%).
 - As Figure 15 indicates, the affluent are less likely to support this measure (67%) than any other income earning category (very poor 78%, poor 83%, and middle class 78%).
 - An overwhelming 98% of female elected officials are in favor of the 25% quota for women.
 - 90% of students are also in favor of this measure.

Figure15: Awareness and Support for Quota - Income Level Breakdown



- ❖ Comment: Messaging about the introduction of the quota appears to have reached urban areas, the rich and the educated. However, there continues to be a large number of people who are not aware of the new law, even though there is a substantial and broad social consensus in favor of such a measure.
- ❖ The most widely cited reasons for supporting the introduction of the 25% quota for women on local councils are that women can represent women's needs better, and that politics could become less corrupt and violent (Figure 16).
 - Those in favor of this measure generally stated that they support the 25% quota because women will represent women's needs better (59%), and because women will make political life less corrupt (14%) and less violent (9%).
 - The data reveals that 63% of women believe that women will represent women's needs better, and 54% of men also hold this opinion. Men (16%) are more likely to hold the view that women will make political life less corrupt and violent than women (12%).
 - It should be noted that while only 9% of Sinhalese believe that the quota will make local government represent general social needs better, 32% of Sri Lankan Tamils, 49% of Estate Tamils and 27% of Muslims believe the same.
 - Female students (32%) are also more given to adopting this view.

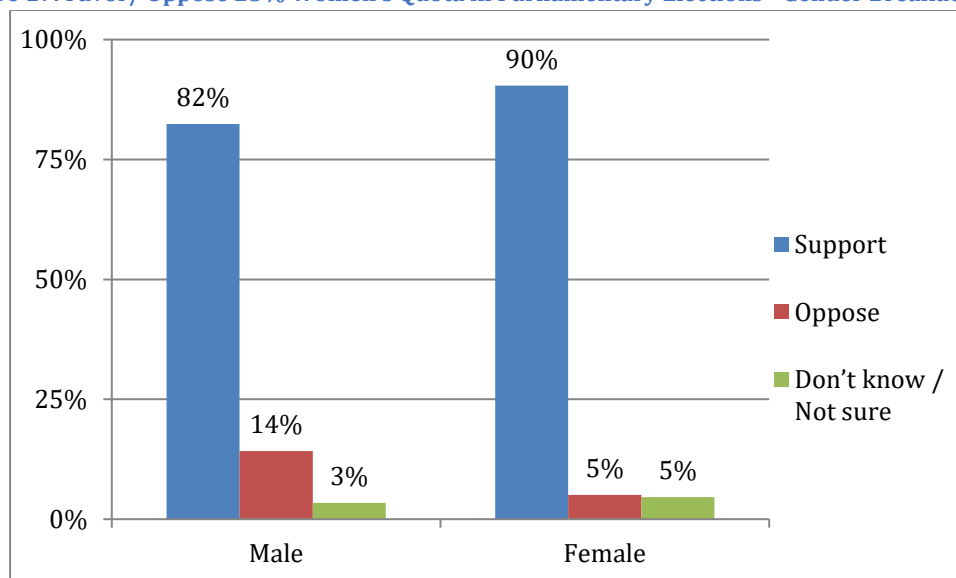
Figure 16: Reasons to Support Women's Quota



- Among those who opposed the measure, 23% said they think that women are ignorant of politics and know less/don't know how to govern. A further 13% reportedly believe that politics is natural/ appropriate for men. However, 17% are reported to have said that it shouldn't matter if a politician is a man or a woman and politics should be merit-based only. There are no discernible differences between men and women on these two points.
- ❖ Comment: The data suggests that there is already an expectation that female representatives would work to further women's issues. However, there is a danger that women's issues would not be mainstreamed into politics but left to the councillors who enter politics through the women's quota. This may result in the siloing of women's issues at local level.
- ❖ A vast majority of respondents believe that the number of female Members of Parliament is too low, and that measures should be taken to change this phenomenon.
 - 76% of the sample are reported to believe that the number of women in the Sri Lankan Parliament is too few, and 62% of the sample believe that something should be done about this.
 - 78% of women are reported to have stated that there are too few women in Parliament, and 73% of men are reported to hold the same view. More women believe that something should be done to change this (67%) than men (58%).
 - This gendered view that the number of women in Parliament is too few and that something should be done about it is more clearly noticeable among professionals (48% men to 87% women) and elected officials (55% men to 93% women).

- Here too, the minority communities indicate that there are too few women in Parliament (Sri Lankan Tamils 87%, Up-Country Tamils 86%, and Muslims 79%) when compared with the majority (Sinhalese 72%). However, while a fairly large majority of Sri Lankan Tamils and Up-Country Tamils are reported to have said that something should be done about this (74% each), only 46% of Muslims and 61% of Sinhalese reflect this view.
- As education levels rise, the number of people who are reported to think that something should be done about the small number of women in Parliament increases (none or primary education 51%, secondary 63%, and tertiary 66%).
- ❖ Most respondents (86%) say that they favor a 25% quota for women candidacies in Parliamentary elections.
 - While a large majority of men (82%) are in favor of adopting such a measure, an overwhelming 90% of women hold this view (Figure 17).
 - Those living in rural areas are more likely to have reported this view (88%) than those living in urban areas (83%).
 - Education seems to have an impact on how strongly people express support of such a measure, with those who have a primary education or less showing less support (84%) than those who have a secondary (86%) or tertiary education (87%).
 - Income levels also impact this view. The poor are most in favor of adopting such a measure (88%) and the affluent express the least support (81%).
 - It is noteworthy that all elected women in the sample are reported to be in favor of this measure without exception.

Figure 17: Favor/ Oppose 25% Women's Quota in Parliamentary Elections - Gender Breakdown

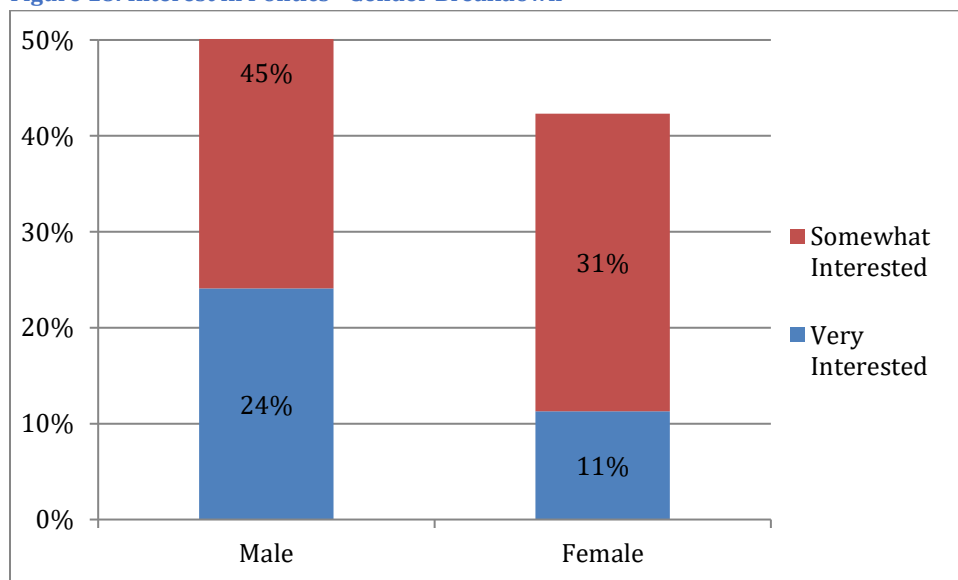


- ❖ Comment: The support for a quota for women in Parliament, as for local councils, is extremely widespread and impressive in breadth.
- ❖ The most popular reasons indicated for increasing women's representation in the national legislature include: women solving their own issues, the dearth of women's representation in politics and the need to give women an opportunity.
 - 35% of people believe that there is a need to increase women's representation in Parliament because women can solve their own problems through women representatives.
 - 15% of people say this should be done because there is a lack of women representatives in society.
 - 12% of people believe that women should be given an opportunity.
 - Representation of women in proportion to the population is a reason reported by some elected officials (14%) and professionals (17%).

Section 5: Factors Influencing Potential Women Candidates

- ❖ Many Sri Lankans appear to be interested in politics with more than half of people saying that they are interested in politics. However, interest in politics is deeply gendered.
 - As Figure 18 indicates, there are more men (24%) who claim to be very interested in politics than women (11%). The interest in politics among women who have at least a secondary education (12%) is higher than among women with either no education or only a primary education (8%). There is no discernible difference between men with a higher level of education (24%) and men who have not been educated or have only received a primary education (25%).
 - As people get older their interest in politics also seems to increase. 18-29 year olds (12%) are least interested in politics while those who are older than 61 (23%) claim to be most interested in politics.
 - Students also show some interest in politics, with 24% claiming they are very interested in politics. However, there is a noticeable gender difference here with 32% of male students stating that they are very interested in politics compared to only 17% of female students.
 - 35% of public servants say that they are very interested in politics. However, significantly more men in the civil service (47%) are very interested in politics than women in the sector (22%).
 - 41% of those likely to contest elections if presented with the opportunity say that they are very interested in politics. This is significantly higher than those who are unlikely to accept such an offer (15%).

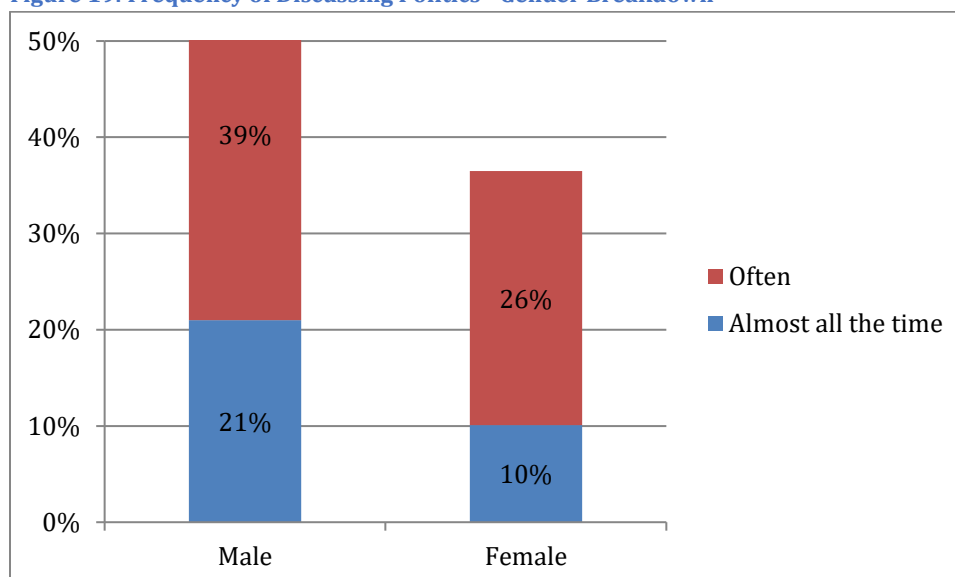
Figure 18: Interest in Politics - Gender Breakdown



- ❖ Almost one fifth of respondents surveyed say that politics is a frequent topic of conversation among their friends, but there are massive gaps by gender and ethnicity.

- 16% of people report that they speak about politics with their friends almost all the time.
- 10% of women say that they discuss politics with their friends almost all the time. This is significantly lower than men; 21% of men say that they engage in political discussions with their friends almost all the time (Figure 19).
- Sinhalese claim to talk about politics the most, with 18% claiming that they talk about politics almost all the time when they are among their friends. This number is lowest among Sri Lankan Tamils (4%), and somewhat higher among Up-Country Tamils (14%) and Muslims (14%).
- Those with more education are more likely to talk about politics almost all the time. While 15% of tertiary educated and 16% of secondary educated persons say they speak about politics with their friends almost all the time, only 11% of those with a primary education or less report the same. Women who have at least a secondary education discuss politics with their friends more often (11%) than women who are less educated (5%).
- 21% of professionals report that they discuss politics with their friends almost all the time. 28% of professional men discuss politics almost all the time with their friends compared to 13% of professional women.
- While 36% of those who are likely to accept an offer to contest an election say that they discuss politics almost all the time, only 13% of those unlikely to accept an offer to run for office say the same.

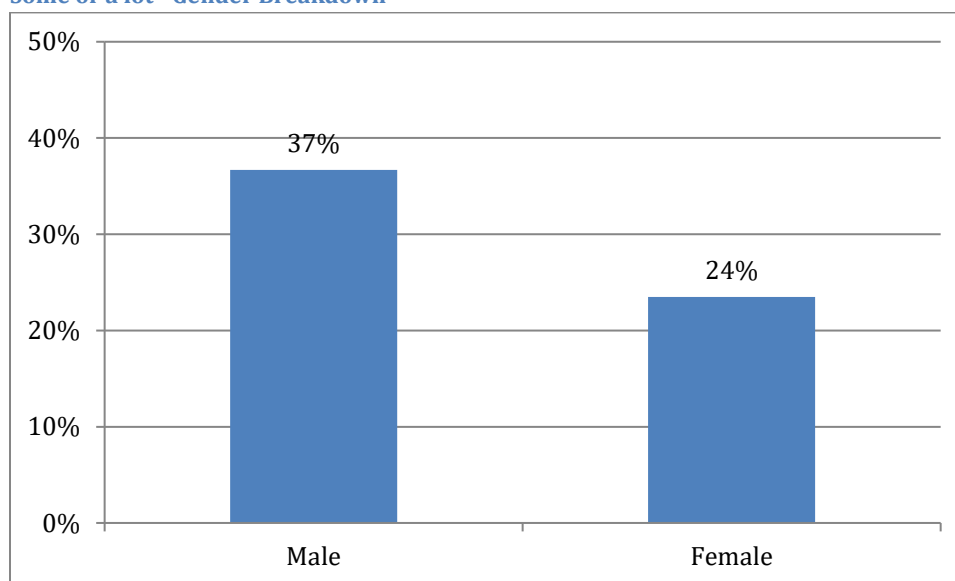
Figure 19: Frequency of Discussing Politics - Gender Breakdown



- ❖ **Comment:** Interest in politics is influenced by gender. Men claim to be more engaged with and interested in politics than women. However, substantial proportions of women are interested in politics and engage in discussions with their friends about politics.

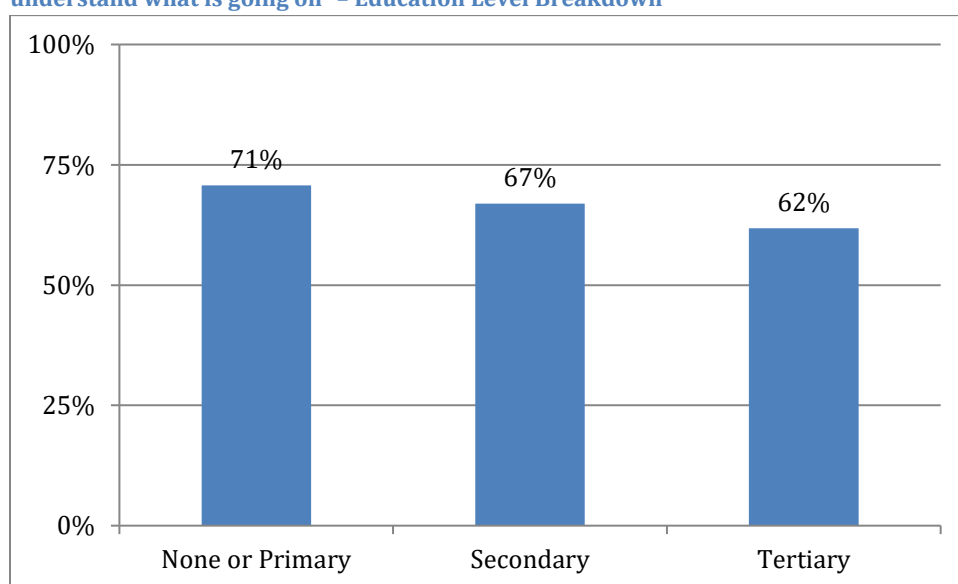
- ❖ Most Sri Lankans do not think that people like them have the ability to influence government decisions.
 - 63% of people feel that they have little or no influence on the government's decisions. One third of people (30%) believe they have at least some influence on the government's decisions.
 - 24% of women feel that they have at least some degree of influence over government decisions, compared to 37% of men (Figure 20). Interestingly, the percentage of women who are likely to run that believe that they have at least some influence on government decisions is fairly high (46%) and almost comparable to the percentage of men who are likely to run (49%).
 - Nearly half of the public servants (45%) and professionals (47%) report that they believe that they can exercise some influence over government decisions. While 52% of professional men and 51% of male public servants hold this view, it is reported somewhat less among female professionals (42%) and female public servants (39%).
 - Female students appear to be least likely to hold this view. Only 30% of female students believe that they can have an impact on government decisions, while 57% of male students express this opinion.

Figure 20: How Much Influence Do You Think Someone Like You Can Have Over Government Decisions? – Some or a lot - Gender Breakdown



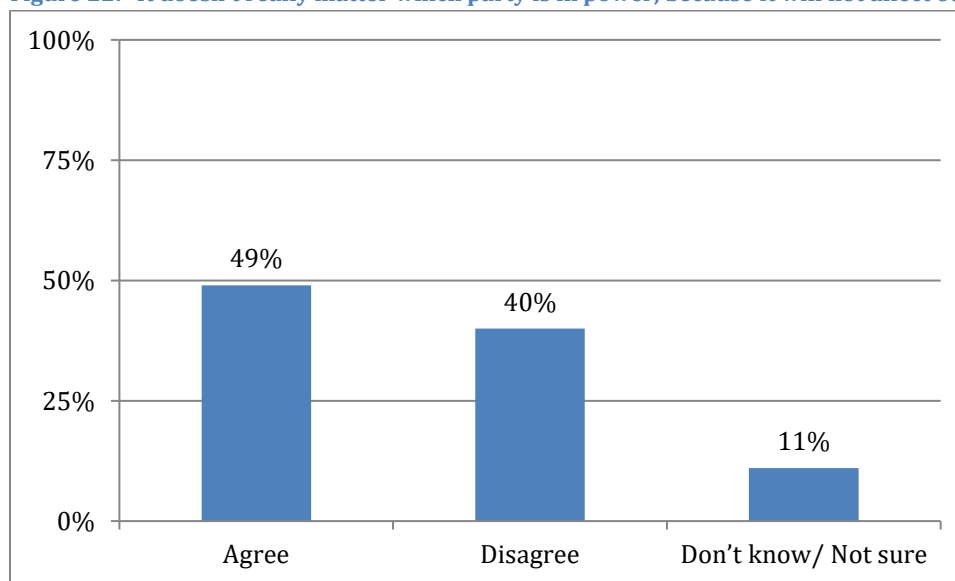
- ❖ A majority of people agrees that sometimes politics and government seem so complicated that they cannot understand what is happening.
 - 67% of people claim that sometimes politics and government seem so complicated that people like them cannot understand what is going on.
 - Slightly more women (69%) than men (65%) hold this opinion.
 - An overwhelming majority of respondents from the Up-Country Tamil community (91%) agree with this statement, compared to their counterparts in other communities (Sinhala 64%, Tamil 72% and Muslims 68%).
 - Fewer respondents from urban areas (60%) agree with this view than those from rural areas (69%).
 - As education level increases, people's understanding of politics and government also increases. 71% of those who have no education or have only received a primary education agree that politics and government is too complicated for them to understand at times. In contrast, 67% among those who completed secondary education and 62% of those with tertiary education agree with this statement (Figure 21).
 - Only 57% of those employed in the civil service and those who are professionals agree with this statement. Female public servants (59%) are more likely to agree with this statement than male civil servants (54%).
 - Although most elected officials do not agree that politics and government seem too complicated for them, it is noticeable that more male elected officials (43%) concur with this sentiment than women in politics (31%).
- ❖ Comment: Education plays an important role in demystifying politics and governance.

Figure 21: “Sometimes politics & government seem so complicated that a person like me cannot really understand what is going on” – Education Level Breakdown



- ❖ Many people feel that there is deep chasm between political parties and their lived experience.
 - As indicated in Figure 22, 49% of people believe that “it doesn’t matter which party is in power, because it will not affect our lives.”
 - The sense that the party in power has very little influence on their day to day existence is more acute among women (53%) than men (46%).
 - Once again, it is the Up-Country Tamils (76%) who agree with this statement more than any other community. The levels of agreement with this sentiment are much lower among Muslims (55%) and Sri Lankan Tamils (63%). Among the Sinhalese, an almost equal share of respondents agree (44%) as well as disagree (45%) with this statement.
 - While 54% of people from urban areas agree with the statement, only 48% of those in rural areas say the same.
 - Interestingly, the highest levels of agreement with this statement are expressed by respondents living in the Eastern (68%) and Northern Provinces (62%). However, this may be more of a reflection of a level of dissatisfaction with the political parties that are most prominent in these areas than a rejection of political parties themselves.
 - There is a fairly low level of agreement with this statement among public servants (31%), professionals (26%), elected officials (24%) and students (27%).

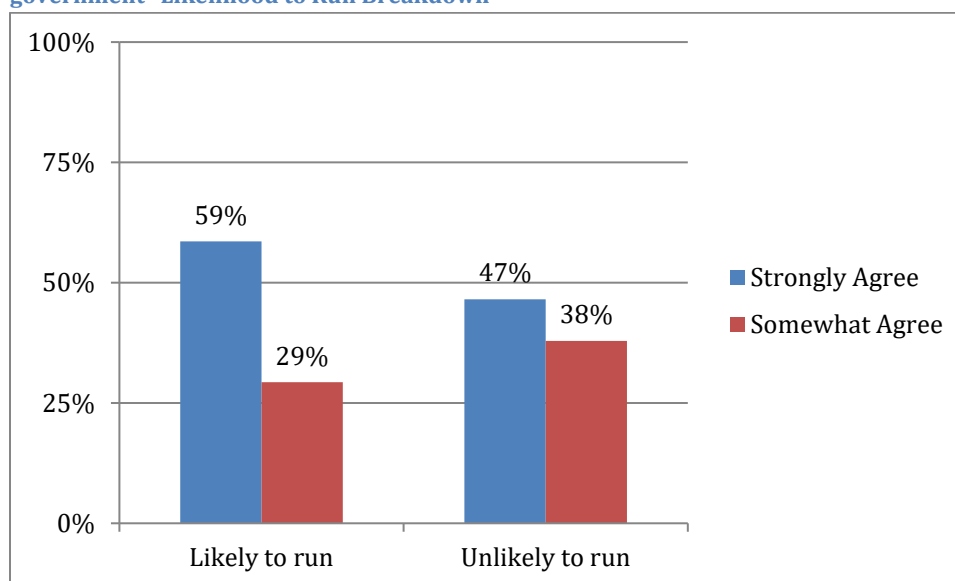
Figure 22: “It doesn’t really matter which party is in power, because it will not affect our lives”



- ❖ Nearly half of people are reported to strongly believe that a person has a duty to do something if he/she is dissatisfied with the policies of the government.
 - 48% of people strongly agree that it is a person’s duty to do something about government policies if he/she is dissatisfied with them.

- More than two in every five women (42%) strongly agree that a person has a duty to do something if he/she is dissatisfied with the policies of the government. This is somewhat less than the percentage of men (53%) who hold this view.
- There is a notable difference in the perspective of respondents from the Sri Lankan Tamil and Up-Country Tamil community on this statement. Whereas 50% of Sinhalese and 48% of Muslims strongly agree with this statement, only 37% of Sri Lankan Tamils and 35% of Up-Country Tamils concur.
- Those living in rural areas (51%) are more likely to strongly support this view than those living in urban areas (36%).
- Education has a positive impact as those with higher levels of education show greater levels of strong agreement (tertiary 57%, secondary 48%) than those who are not educated or have only a primary education (34%). In fact, 76% of students strongly agree with this view. However, there is a noticeable difference among male students (89%) and female students (65%).
- A majority of public servants (60%) professionals (63%) strongly agree with this statement.
- As indicated in Figure 23, those likely to accept an offer to run for elected office (59%) are more likely to strongly agree with this statement than those unlikely to accept the offer (47%).

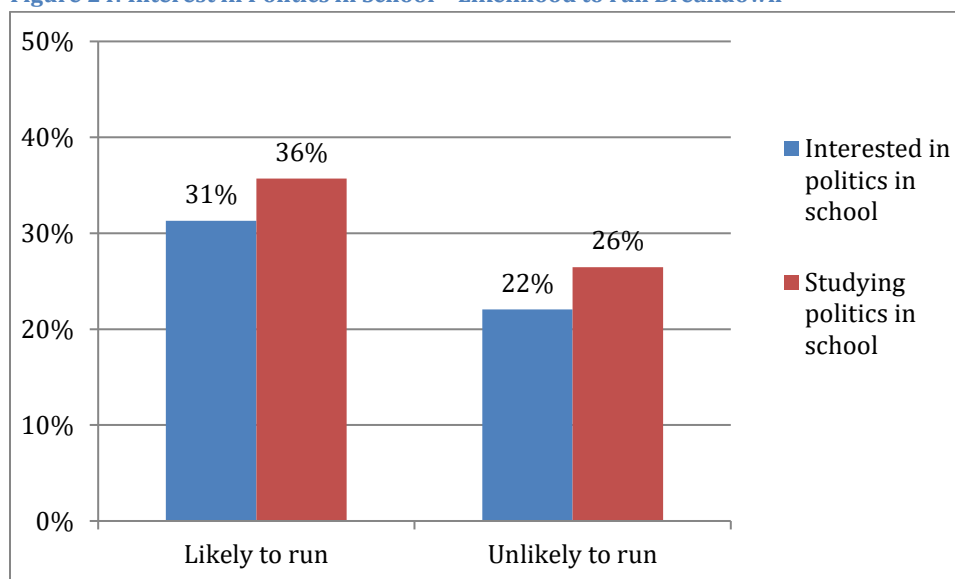
Figure 23: "A person has a duty to do something if he/she is dissatisfied with the policies of the government" Likelihood to Run Breakdown



- ❖ **Comment:** There appears to be a relationship between those who say they are likely to run for elections and the levels of interest in and engagement with politics. Interestingly, there is almost no discernible difference in these views among men and women who say they are likely to run if offered an opportunity.

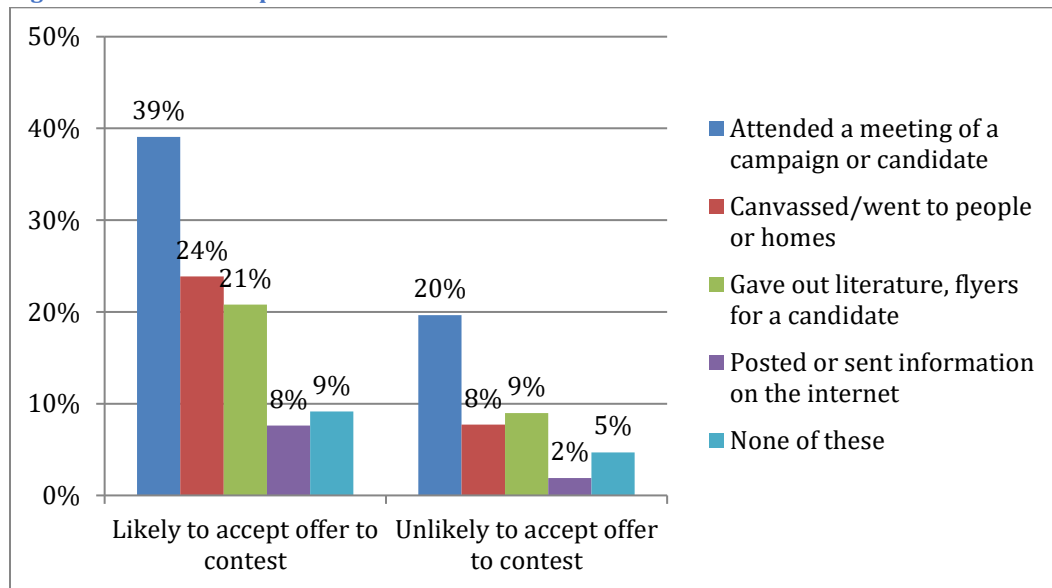
- ❖ Most respondents indicate that there was little interest in discussing political events or studying politics while at school.
 - 74% of the sample reveals that students in their schools expressed little or no interest in politics. Only 23% report that students in their schools were at least somewhat interested in politics.
 - While 42% of men indicated that there was no interest in politics expressed by students in their schools, 54% of women reported this (Figure 24).
 - 65% of people indicate that they did not take any courses that required knowledge of politics or current affairs while at school. There is no significant gender difference to be noted in this regard.
 - A majority of elected officials (71%) say that the students in their schools were at least somewhat interested in discussing politics or current events. Public servants (41%), professionals (40%) and current students (47%) also say that there was/is at least some degree of interest about discussing political events among the students in their schools. A fairly high percentage of elected officials (55%), public servants (63%), professionals (54%) and students (66%) also report that courses on politics and current events were/are available.
 - As Figure 24 shows, while 31% of those likely to contest report that they were interested in politics during school, only 22% of those unlikely to contest report the same. Similarly, more persons likely to accept an offer to contest (36%) claim that there were courses on politics and current events were taught in their schools, compared to those unlikely to contest (26%).

Figure 24: Interest in Politics in School – Likelihood to run Breakdown



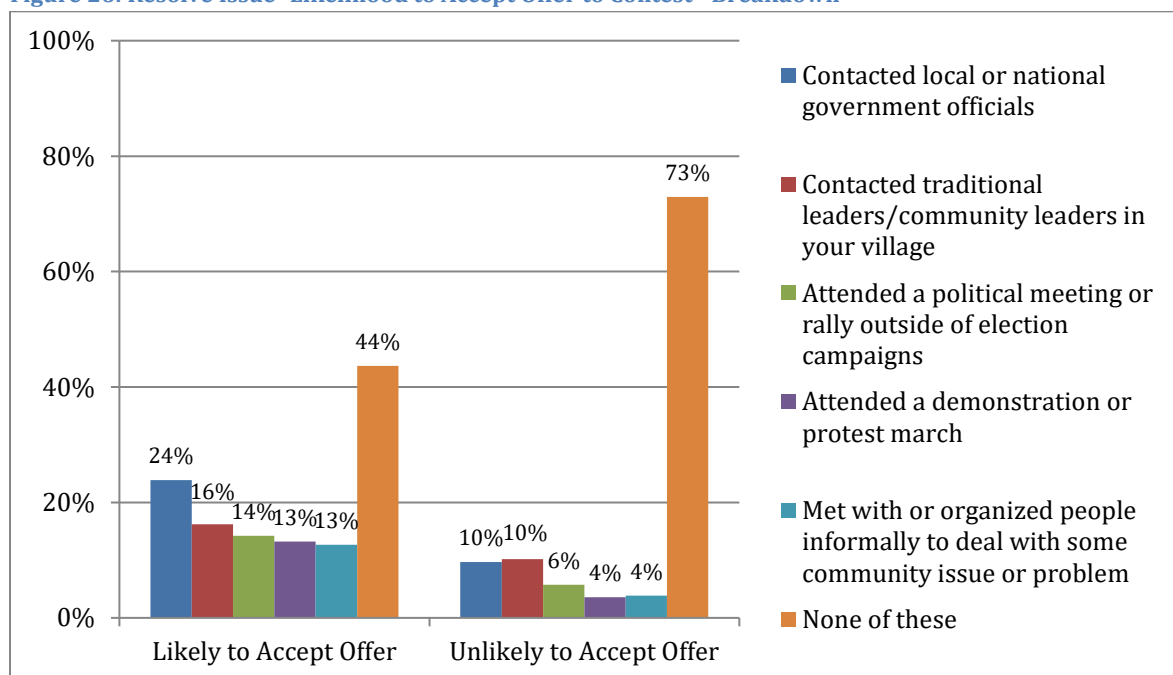
- ❖ Voting is cited as the main form of political participation exercised during the last general election. However, notable proportions of people have also attended meetings and canvassed for candidates. Women are not as active as men in these other political activities.
 - 93% of the sample state that they voted at the last election. An overwhelming majority of both women (94%) and men (93%) say that they voted at the last election.
 - 22% have attended a meeting of a campaign or a candidate, and 10% have canvassed or gone to people or homes to try to convince them to vote, as well as given out literature or flyers for a candidate.
 - More men (27%) are likely to attend a meeting than women (16%). Similarly, men (12%) are more likely to canvass than women (8%).
 - As indicated in Figure 25, those who are likely to contest are two to three times more likely to have participated in electoral activities besides voting than those who are not. 39% of those likely to contest also report that they have attended such a meeting as against 20% of those who claim that they are unlikely to contest. Furthermore, while 24% of those likely to contest have participated in canvassing, only 8% of those unlikely to contest have canvassed for a politician before. Interestingly, more women who are likely to contest if offered an opportunity have canvassed (27%) than men (22%). These women also appear to have given out more campaign literature than men (women: 24%, men: 19%).
 - Among professionals it is noticeable that the two most prevalent forms of political participation are attending a meeting of a campaign or candidate (16%) and posting or sending out information on the internet about politics (17%). In contrast, only around 8% of professionals say that they canvassed or distributed leaflets.

Figure 25: Civic Participation – Likelihood to Run Breakdown



- ❖ Comment: Those who say that they are likely to contest appear to already have some degree of political involvement. This appears to be particularly true of women who are likely to contest if offered an opportunity.
- ❖ In terms of civic participation outside of elections, contacting traditional leaders and local or national government officials seem to be the most popular means through which the respondents work on issues in their community or country.
 - While 76% of women report that they have not engaged in any effort to resolve an issue at the community or national level, only 62% of men say the same.
 - 11% of the sample claim to have contacted traditional leaders, and a further 11% are reported to have contacted local or national government officials to resolve issues in their community or country.
 - In both instances, men are more likely than women to engage in these activities. 14% of men say they contacted traditional leaders, while only 8% of women report that they did the same. 13% of men and only 9% of women say that they have contacted government officials.
 - Here too, it appears that those who are likely to contest elections have far greater civic participation compared to those who are unlikely to contest elections (Figure 26).
 - 24% of those likely to accept an offer to contest have contacted local or national government officials to resolve a community issue as opposed to only 10% of those who are unlikely to accept an offer to contest.
 - Similarly, while 16% of those likely to contest report to have contacted traditional leaders to resolve an issue, only 10% of those unlikely to contest report the same.

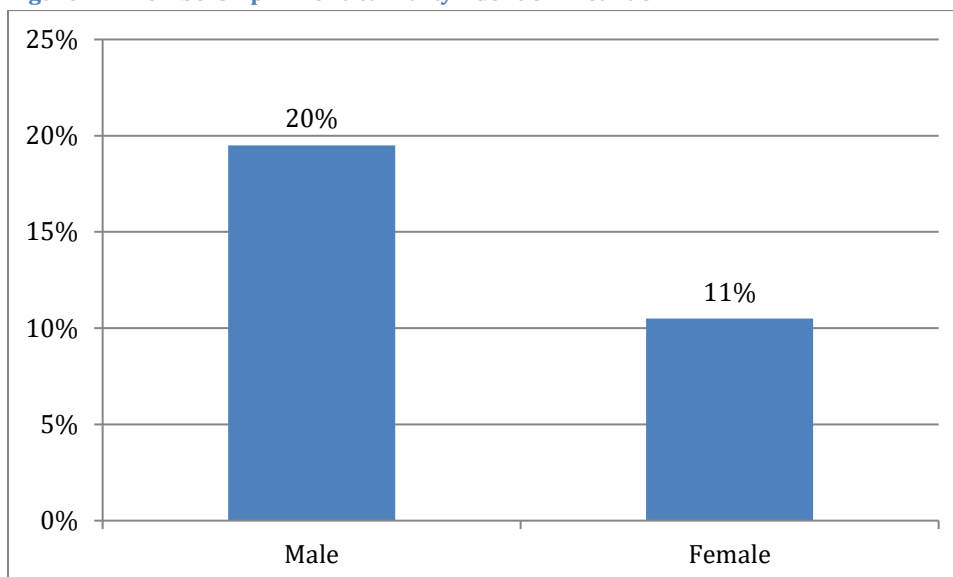
Figure 26: Resolve Issue- Likelihood to Accept Offer to Contest - Breakdown



- ❖ Funeral societies, Religious organizations and Political parties or groups linked to a political party are the most popular civil society organizations among the respondents. However, a substantial proportion of people are not members of any community based organization.
 - 39% of the sample hold membership in a funeral society, while 34% are members of a religious organization. There are comparable levels of participation among men (40% in funeral societies and 35% in religious organizations) and women (38% in funeral societies and 33% in religious organizations) in both these organizations.
 - However, nearly one third (31%) of people report that they are not part of any civil society organization. Women (35%) are more likely to be inactive than men (27%).
 - Women who are likely to run are more active in almost all these organizations than those who are unlikely to contest if offered the opportunity.
- ❖ Political parties are the third most popular organization.
 - 15% of people report that they are members of a political party or group linked to a political party.
 - As Figure 27 reveals, men (20%) are nearly twice as likely as women (11%) to be members of a political party.
 - 41% of respondents have joined their party within the last 12 years. More women (49%) have joined a political party in the last 12 years than men (36%).

- 29% of those likely to contest if an opportunity were offered say they are part of a political party. However, only 13% of those unlikely to accept the offer say the same.

Figure 27: Membership in Political Party - Gender Breakdown

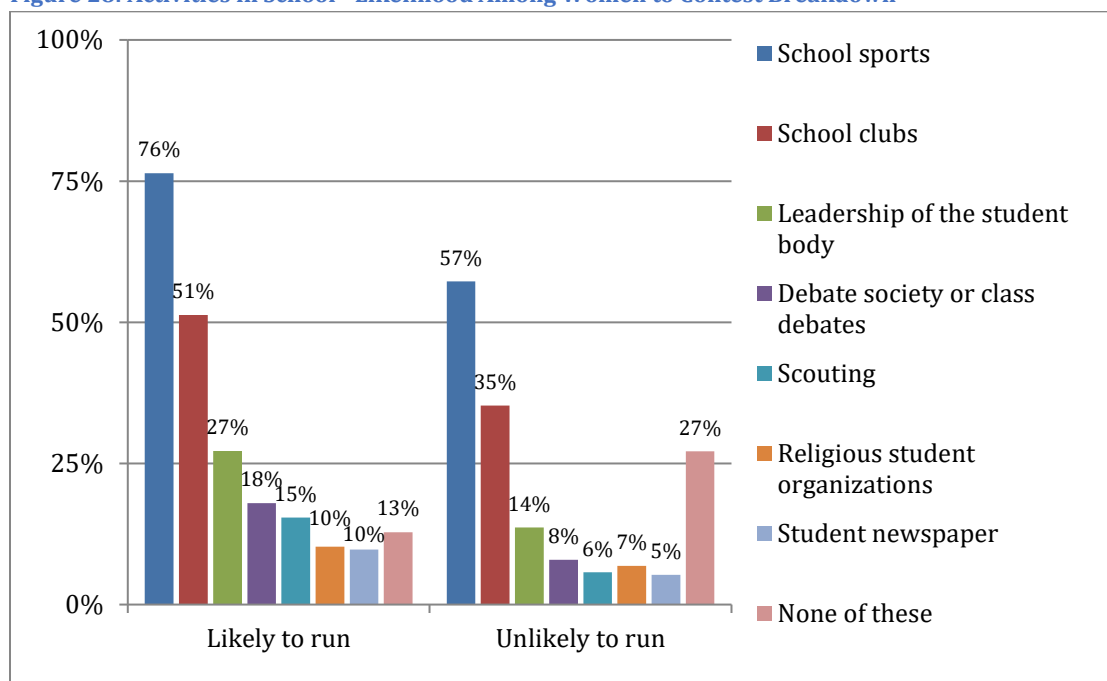


- ❖ Most respondents have participated in organizational activities as members, but few have been active in leadership.
 - 45% of people say that they are regular members of non-religious organizations. Slightly more men (47%) than women (43%) say that they are members of these organizations. The number of women who are likely to contest who are members of these organizations (55%) is somewhat higher than women who would not run if given the opportunity (42%).
 - 39% of the sample have been regular members of religious organizations. 41% men say that they are members of a religious organization. In contrast, 36% of women say that they are members of a religious organization. More respondents have been members of either a Buddhist (41%) or a Christian (45%) organization as compared to Islamic (33%) or Hindu (28%) religious organizations. More women who would consider contesting an election (48%) are members of religious organizations than women who would refuse to contest (34%).
 - More respondents have written a letter on behalf of a non-religious organization (10%) than a religious organization (5%). 3% of women have written letters on behalf of a religious organization as compared with 7% of men. However, there is far less of a difference in letter writing between men (11%) and women (9%) in non-religious organizations. 25% of women who are likely to contest say that they have written a letter on behalf of a non-religious organization. In contrast, only 7% of women who are unlikely to contest say that they have done this.

- Respondents have contributed more to decision-making in non-religious organizations (25%) than in religious organizations (18%). The level of women's contribution to decision making in religious (14%) and non-religious organizations (21%) is lower than the percentage of men (religious: 22%, non-religious organizations: 28%). More women who are likely to contest have participated in a decision-making capacity in religious organizations (23%) and non-religious organizations (35%) than women who are unlikely to contest (religious: 14%, non-religious: 20%).
- Similar trends can be seen when respondents were asked about their involvement in either planning or chairing a meeting of the organization. 11% of respondents had either planned or chaired a meeting of a non-religious organization, compared to only 6% who had planned or chaired a religious organization's meeting.
- Slightly more respondents say that they have held an official post in a non-religious organization (14%) than a religious one (8%). 11% of women say that they have held an official post in a non-religious organization compared to 17% of men who report the same. Among women who are likely to contest, 25% have held a post in a non-religious organization compared to 10% of women who are unlikely to contest. In religious organizations, 11% of men say that they have held an official post compared to the 4% of women who have done the same.
- Respondents are a bit more likely to have raised funds for a secular (9%) organization than for a religious one (6%).
- ❖ Comment: Although most respondents are members of a religious organization, there appears to be far more scope for developing civic skills in non-religious organizations, particularly for women. In secular groups, participation in leadership and decision-making is more widely shared and gender gaps in such activities are generally smaller.
- ❖ In terms of the respondents' participation in school activities, many report that they have been a part of sports teams and other school clubs, with student leadership and debating also having a proportion.
 - Men (67%) seem to have participated in sports more than women (52%), while women indicate higher levels of participation in school clubs (41%) than men (33%). It noteworthy that there is no gendered difference with regard to leadership of the student body (15% for both men and women).
 - 25% of the sample say that they had not been involved in even one of the stated activities during their schooldays. In contrast, none of the public servants and elected officials, as well as only 2% of professionals indicated the same; virtually all took part in one or another of the activities listed.
 - The data suggests that those who are likely to accept an offer to contest an election are also the ones who were more active in school (Figure 28). For example, while 76% those likely to run for elected office claim to have done sports in school, only

- 57% of those unlikely to accept the offer say the same. Similarly, whereas only 35% of those unlikely to contest say they were part of school clubs, 51% of those likely to contest say that they have been part of school clubs.
- 75% of women who are likely to run have been involved in sports in school. In contrast, only 50% of the women who are unlikely to run say that they participated in sports in school. School clubs, as noted before, are the space in which women appear to have been more active than men. Interestingly, 63% of women who are likely to run say that they participated in clubs in school and this is much higher than the 39% of women who are unlikely to run. Furthermore, 32% of women who are likely to run were involved in student leadership while in school as compared to the 13% of women who are unlikely to run. In addition, women who were involved in scouting and debating were more open to contesting than women who are unlikely to contest.

Figure 28: Activities in School - Likelihood Among Women to Contest Breakdown



- ❖ Comment: There is a noticeable relationship between women who are likely to run and their participation in activities at school.
- ❖ The data confirms that many Sri Lankans identify themselves with a particular political party. It further reinforces the fact that the United National Party and Sri Lanka Freedom Party are the two most popular political parties in the country.
 - 50% of people report that they support a political party. 40% report that they do not identify with a political party.
 - More men (55%) than women (45%) claim that they identify with a party.
 - 38% report that they are supporters of the SLFP while 34% report that they support the UNP.
 - An ethnic disaggregation of the data confirms the perception that the UNP has greater support among the minorities compared to the SLFP.
 - UNP identifiers include 17% of Sri Lankan Tamils, 54% of Up-Country Tamils and 62% of Muslims.
 - The SLFP enjoys identification by 6% of Sri Lankan Tamils, 8% of Up-Country Tamils and 12% of Muslims.
 - The SLFP is more popular among the Sinhalese with 47% of the Sinhalese reporting that they support the SLFP compared to the UNP (34%).
- ❖ Among Sri Lankan Tamils, the TNA appears to be the most popular party with 59% reporting they identify with it.

- ❖ Comment: There is a strong correlation between political interest, participation in associational life, and likelihood to run among women. The data suggests that it could be possible to identify a profile of the type of woman who would be open to contesting elections. These women would already be active in associational life, have likely been heavily involved in school activities, and already be interested in politics. Interestingly, it is also likely that many of these women already have some engagement with politics, canvassing or distributing literature for candidates.

Section 6: Under-Represented Groups: Concerns and Barriers to Participation & Empowerment

Indigenous People:

- ❖ As in the case of other communities affected by poverty, those from the indigenous community who participated in the study state that the lack of economic stability and infrastructure, as well as the prevalence of illicit liquor and drugs pose a problem to their community
 - *Kasippu (illicit liquor) is being sold; there is prostitution (bad behavior) in the village [...] People are going astray due to economic difficulties. Many don't have permanent jobs. You don't even have labor work in the village.*
- ❖ They have lost faith in the government's capacity to change their situation.
 - *I believe that the village has not received anything from the State. Our children don't have jobs; we don't even have a garment factory for the village. The problem is not about having means to live. No matter which party comes into power, nothing will change.*
- ❖ They are willing to consider running for office to resolve such issues.
 - *If there is such a chance, my only aim will be to make this village, even for every small child, a lovely village.*

War Widows:

- ❖ War widows who participated in the research recognize the need to ensure their children's education, lack of employment, and lack of social and cultural acceptance in general as some of the key issues affecting them.
 - *Now if they give us some relief and some kind of self-employment and help my daughter who is studying, support her education, then we will be happy*
 - *They look down on us as we are there without our husbands. We have been marginalized to an extent that even our society looks down on us*
- ❖ While they claim they would run for office to resolve such issues, lack of security could be a major hindrance.
 - *Women without a husband will definitely be scared. Violence is one issue.*

Extreme Poverty-Stricken Communities in the Uva and North Central Provinces:

- ❖ Those who were interviewed from these communities say that they would be more willing to support a candidate from their own community who will represent their issues.
 - *If there are politicians who emerge from [a poor community] it will [prove to] be a great strength in overcoming poverty*
- ❖ As among other under-privileged groups, economic and infrastructure issues pose the main problems for extremely poor communities, and those interviewed say that these would also hinder them from running for office.
 - ***What issues would you want [candidates] to represent for communities living in extreme poverty?***
The issues villages face, economic difficulties, and housing.
 - *The main problem is economic difficulty. It is a problem because we must worry about how to live, and by the time you do that, there is no time to think of anything else [such as running for office]*
- ❖ Although they are motivated to run for office, they are skeptical about how much they would be able to implement.
 - *I was actually interested but then I realized, when we enter politics there are people that will influence us, we will be forced to listen to them. Because of that you don't have the opportunity to work independently*

Plantation Sector:

- ❖ Individuals from the plantation sector who were interviewed for this study indicate that past experience leads them to have low expectations of change through elections.
 - *They get our votes and what have they done for us up to now? They have not done anything yet.*
 - *They get our votes and then forget about us. [They say] "We'll build you a house, we'll build this, we'll build that," but all these are lies, right?*
- ❖ They express support for a candidate from the plantation sector.
 - *Even though they are ministers, they will still speak as plantation workers, right? So, electing them to office would benefit us*
- ❖ However, issues such as structures within estates, and being a minority community (lack of political power) are seen as hindrances to running for office themselves.
 - *(the estate management) at the time came and taught us that this is what we must be like. They said, "You can't enter politics. If you stay, you must stay here," and separated us*
 - *There is a majority of Sinhalese and a minority of Tamils [living] here. So, if there is an election, they will support the majority, and support for the minority will be scarce*

- ❖ Fulfilling the community's basic needs as well as the importance of gaining recognition for their community could function as incentives for them to run for office.
 - *The places [people] live in must be comfortable. They need water, a toilet, a good school for their children to be educated, a road*
 - *It is important that we are considered equal [to others]. There is no difference. I am a human; they are also humans. The privileges that they get must be given to us, and the privileges that we get must be given to them.*

Muslim Women:

- ❖ Among Muslim women who participated in the research, there is a belief that more women in general entering through the quota could create a change, reducing corruption and introducing better decision-making.
 - *I feel that women may be able to reduce corruption [more effectively] than men, but we will have to wait and watch.*
 - *I think that, more than Muslims, if there are more women [in local government] they will take better decisions.*
- ❖ More women running for office is recognized as being important for women being more involved in decision making at the local level.
 - *Currently men are deciding on behalf of women but if women take part they will make [their own decisions].*
- ❖ A lack of cultural capital and the certain hindrances based on religion could pose a problem in Muslim women running for office.
 - *You can't go and run just because everyone is doing it. You need the political know-how. It is only if they have an understanding of social problems, social challenges, what can be done in society, and planning, that a politician can go in, draft the right policies and bring some [benefit] to the people.*
 - *We might have to face religious obstacles as well – they mostly do not know what they are saying – as most believe that leadership is not good for women.*

People with Disabilities:

- ❖ People with disabilities who were interviewed for this study believe that equal rights and access, and discrimination in employment are significant issues faced by disabled persons.
 - *We can't get into a bus or building; most cities are modernized but we can't see any sensitivity to people with disabilities.*
 - *If we go to somebody and ask for a job, they won't give us one. They will just side-line us for being disabled.*

- ❖ They are willing to support a candidate who would represent their issues, especially one from their own community.
 - *[We need one of us in politics] to represent and explain our issues. We need to elevate the status of disabled people.*
- ❖ However, societal attitudes towards disabled persons are recognized as an obstacle to them contesting for elected office.
 - *The biggest obstacle would be the attitudes of the public and politicians who would not see me as a capable enough candidate. I would be discouraged because of my disability, and because I'm a woman.*

The LGBT Community:

- ❖ Individuals from the LGBT community who participated in the research say that they do not believe that a change is possible in the present context, although there is also the idea that more awareness is being created.
 - *For many years people like us, males...those who live this same life that we live, they all live in hiding [...] I think it will not change in this Sri Lanka.*
 - *Through many organizations, we have been able to raise awareness on the LGBT issue. There is no way politicians can say they are not aware.*
- ❖ The laws which discriminate against the LGBT community could function as serious obstacles to running for office.
 - *The most difficult thing would be to convince people to vote for me [...] According to the criminal law of Sri Lanka some of the things I do are illegal. So essentially, it's going to be really difficult to convince people that a criminal is a good person to place their faith in.*
- ❖ They highlight discrimination, lack of safe living spaces, lack of public awareness and negative attitudes as some issues that need to be addressed.
 - *I have only voted once. The second time, I was asked to go from one queue to another. When I went to the women's line, and they read out my name, everyone burst out laughing. I came away without voting.*
 - *I think, whichever government may be in power, they must create a place for us. We don't want a big bungalow or anything.*
 - *When we walk on the roads we are being ridiculed, laughed at. Even policemen look at us differently when we dress like this, like women.*

Part 3: Recruiting Women to the Police and Civil Service

Key Findings

Women in the Police Force

- ❖ While most people have not considered joining the police force, many would consider doing so if given an opportunity. Men are more likely than women to join the police, but substantial amounts of women would also accept a position if given an opportunity. Those with less education and from minority communities are most likely to accept a position with the police.
- ❖ Offering bonus pay, child care, and maternity leave would most encourage women to join the police.
- ❖ Negative perceptions of the police among the community and the impression that joining the police is unacceptable for women are major obstacles to increasing the number of women in the police force.

Women in the Civil Service

- ❖ The civil service is viewed positively by most respondents, especially minority communities and those who are less educated and in rural areas. The affluent have the most negative opinion of the civil service.
- ❖ Slightly more women have considered joining the civil service than men, and interest is even higher among young people, students, professionals, and more educated Sri Lankans. These are also the Sri Lankans most likely to take a job in the civil service if offered the chance to do so.
- ❖ Not having the right education or culture is viewed as the biggest obstacle, especially among minority groups. Those with highest levels of education are also deterred by what they see as low pay in the sector.

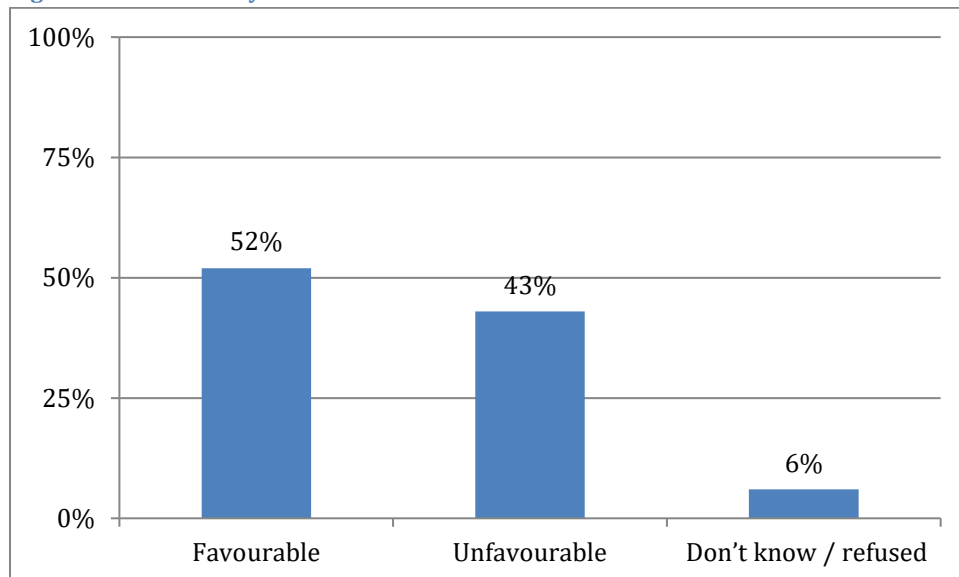
Women's Experiences in Civil Service

- ❖ Female civil servants note various types of harassment present in their workplaces, though the true incidence rate may be higher as many respondents chose not to answer the questions posed. Women also are more aware of sexual harassment than men in the civil service.
- ❖ Female civil servants also note the importance of workplace services such as counselling for abused women, clear policies and disciplining of employees **that abuse or make** unwanted advances toward women, and hotlines to report abused or unwanted sexual advances in the workplace.

Section 1: Women Joining the Police

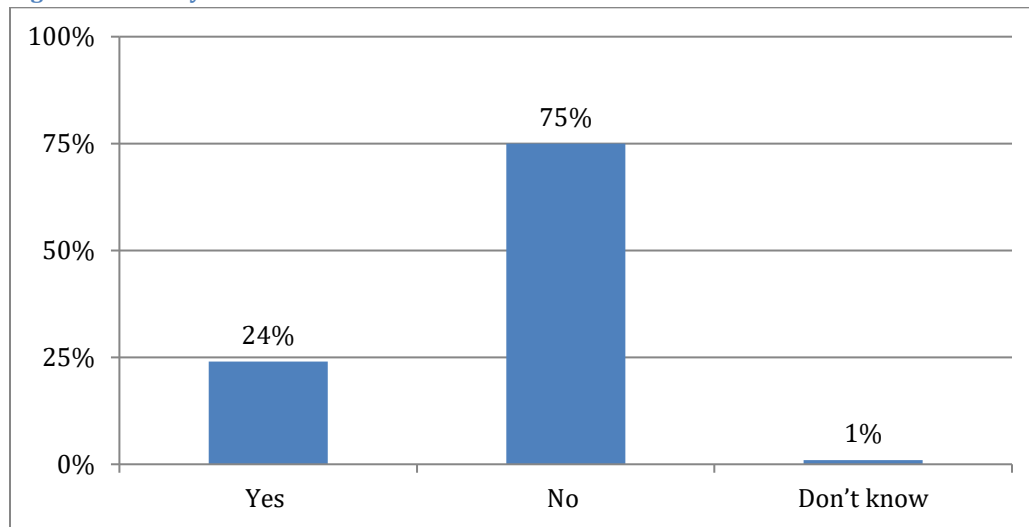
- ❖ Slightly more than half of people have a favorable opinion of the Sri Lankan Police (Figure 29).
 - Women (54%) indicate more favorability toward the police than men (49%). This pattern can also be observed among professionals (women 55%, men 43%) and students (women 59%, men 40%).
 - Among the ethnic groups, Sinhalese (46%) show the least favorability towards the police. The Up-Country Tamil (71%), Muslim (69%), and Sri Lankan Tamil (57%) communities in contrast have a relatively more favorable view of the police.
 - Those living in rural areas (55%) are more favorable towards the police than those living in urban areas (39%).

Figure 29: Favorability to Police



- ❖ Nearly a quarter of people indicate that they have immediate or extended family members working in the police.
 - As indicated in Figure 30, 24% of the sample is reported to have relatives in the Police force. 40% of professionals report the same.
 - More Sinhalese (31%) have relatives in the police than do other ethnic groups (Sri Lankan Tamils 3%, Up-Country Tamils 10%, Muslims 4%).
 - Those with family members in the police indicate a greater likelihood of accepting an offer to join the police if the opportunity presented itself (57%), than those who do not have family members in the police (44%).

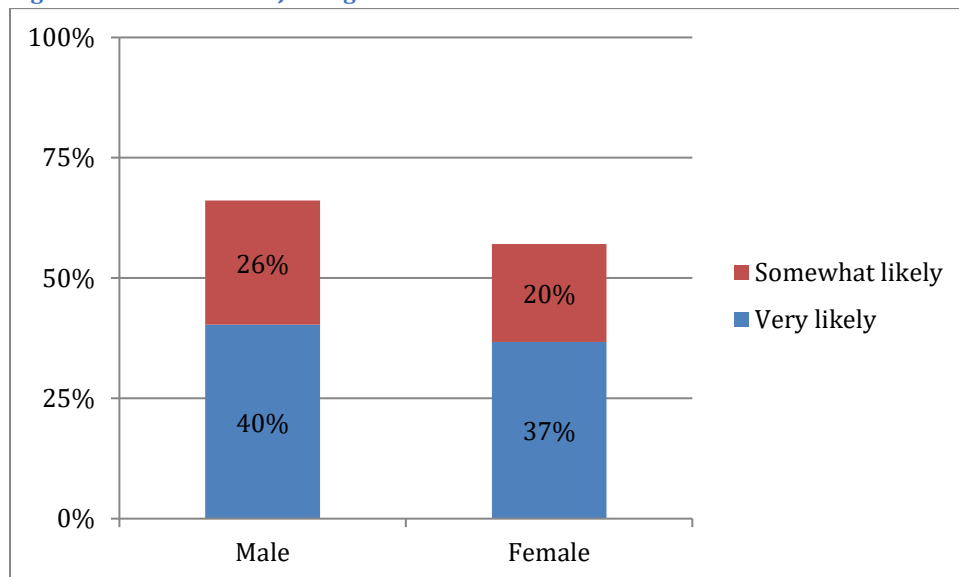
Figure 30: Family Members in the Police



- ❖ A large majority of people say they have not considered joining Sri Lanka's police force.
 - 86% of the sample have not considered joining the police force.
 - More men (14%) have considered working in the police, compared to 10% of women.
 - Sinhala women (12%) are more likely to have considered joining the Police than Muslim women (2%).
 - The data suggest that women in more urban locales such as Municipal Councils (8%) and Urban Councils (9%), are marginally less likely to have considered joining the police force than women in *Pradeshiya Saba* areas (11%).
 - More than twice as many women who have at least a secondary qualification (11%) report that they have considered joining the police, compared to those women with less educational qualifications (5%).
 - Men under the age of 45 are reported to be most likely to consider joining the police (18%) as compared to those older than 45 (10%).
 - Sinhalese (14%) and Up-Country Tamils (17%) are more likely to consider working in the police force than Sri Lankan Tamils (6%) and Muslims (4%).
 - Those with a higher level of education are more open to the possibility of joining the police. 12% of people with at least a secondary education express this view, in contrast to the 7% of individuals who either have no education or only a primary education.
- ❖ The data indicates that more people are likely to take up a position in the police force if they were eligible and had the opportunity to do so.
 - Only 18% of the sample report that they definitely would not join the police even if they had the opportunity. This contrasts with 77% of professionals and 62% of students who would not take up the position.

- Men (66%) are more likely than women (57%) to take a position in the police force (Figure 31).
 - 59% of women under the age of 45 report that they are likely to accept an offer to join the police force. This number is somewhat higher than those women who are above the age of 45 (52%).
 - Women with at least a secondary education (57%) are almost twice as likely to accept an offer to join the Police compared to women who have no or only a primary education (33%).
- Gender does not seem to affect the choice to not work in the police among professionals, with only 15% of both men and women reporting that they will accept such an offer to join the Police force.
- 63% of Sri Lankan Tamils report that they are very likely to accept the offer as compared with the Sinhalese (34%), Up-Country Tamils (44%) and Muslims (50%).
- Those who have completed their tertiary education (46%) are less likely than those who are uneducated or have completed primary (63%) or secondary education (64%) to accept an offer to join the police.

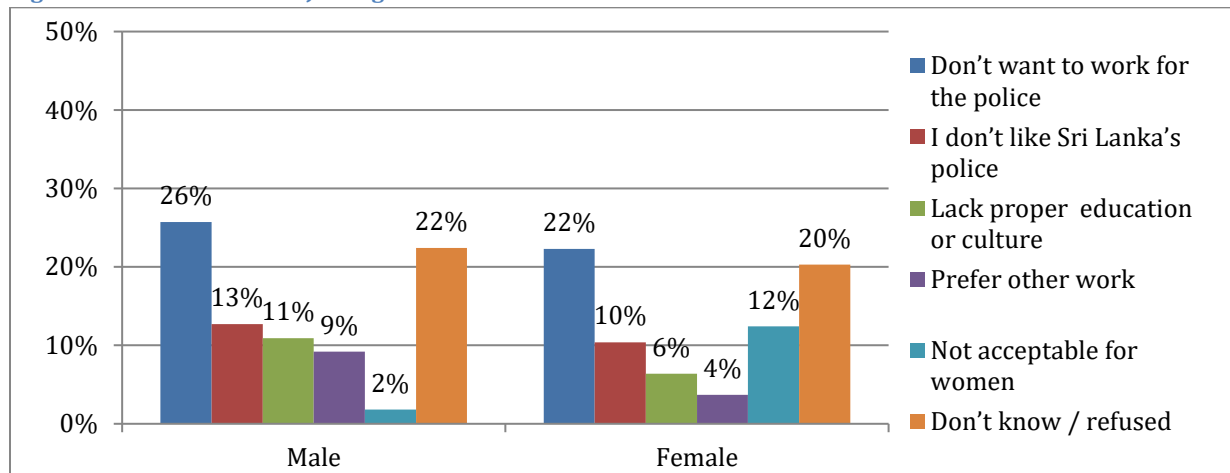
Figure 31: Likelihood of Joining the Police - Gender Breakdown



- ❖ The data suggests that not wanting to work for the police, not liking Sri Lanka's police, and lack of education and culture are perceived to be the main obstacles to joining the police.
 - 24% of the sample indicate that they would not accept a job with the police because they do not want to work for the police.
 - Equal numbers of men (26%) and women (22%) say that they do not want to work for the police (Figure 32).

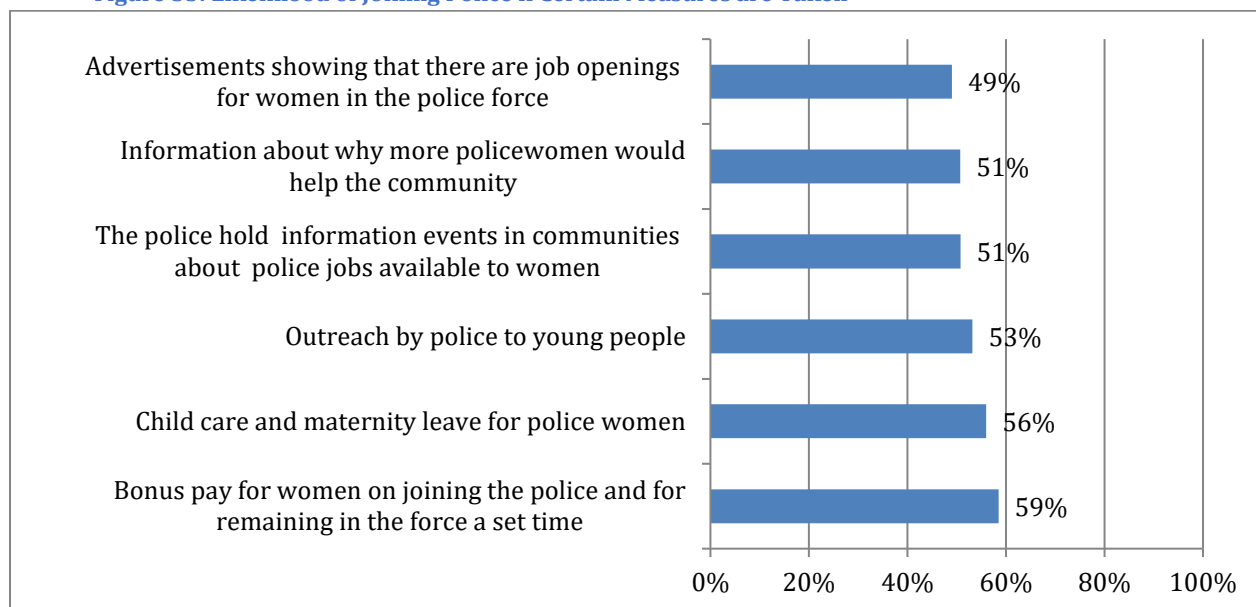
- The Sinhalese (26%) are most likely to indicate that they do not want to work for the police as compared to the other ethnicities (Sri Lankan Tamils 21%, Up-Country Tamils 14%, and Muslims 21%).
- Those living in rural areas (27%) are almost twice as likely as those living in urban areas (14%) to not want to work for the police.
- 12% report that they would not accept a job with the police because they do not like Sri Lanka's police.
 - 13% of men and 10% of women would not accept a job with the police because they do not like Sri Lanka's police (Figure 32).
 - As education increases, the percentage of respondents who would not accept a job with the police because of their dislike for Sri Lanka's police increases (no/primary education 6%, secondary 11%, tertiary 23%).
 - Those living in urban areas (22%) are more likely than those in rural areas (9%) to say they would not accept a job with the police because they do not like Sri Lanka's police.
- 12% of women would not accept a job with the police because they believe that working in the police is not acceptable for women. This is considerably higher than the 2% of men who hold this opinion (Figure 32).
- A further 9% of people claim that the lack of a proper education or culture as an obstacle.
 - 37% of Up-Country Tamils believe that they do not have the proper education or culture to join the police which is significantly higher than other ethnic groups (Sinhalese 8%, Sri Lankan Tamils 5%, and Muslims 5%).
 - Those who have no education or have only been educated up to the fifth standard (21%) are also more likely to think that they lack the necessary education and culture as compared to secondary (8%) or tertiary (3%) educated respondents.
- Interestingly, 10% of Sinhalese are reported to believe that they would not be accepted to the police force, while minority groups (Sri Lankan Tamils 1%, Up-Country Tamils 2%, Muslims 2%) do not express this view as a major obstacle.

Figure 32: Reasons for Not Joining the Police - Gender Breakdown



- ❖ In general, the women indicated that a variety of measures would make women more likely to join the police force (Figure 33).
 - 59% of women are reported to believe that providing bonus pay for women who join the police and remain on the force for a set time would make women more likely to join the police. Professional women (49%) are less likely to concur with this.
 - 56% of women indicate that child care and maternity leave for policewomen will make them more likely to join the police force.
 - 51% of women claim that information about why more policewomen would help the community would make women more likely to join the Police force.
 - 51% of women report that women would be more likely to join the police force if information events in communities about police jobs available to women were conducted by women. 53% of professional women also concurred.
 - Outreach by police to young people, such as information events at schools, police cadet classes in schools, or part-time internships and vacation jobs for students, is identified by 53% of women and 51% professional women as a viable option to encourage more women to join the police force.
 - 49% of female respondents state that advertisements showing that there are job openings for women in the police force would make them consider joining the police force. This figure remains the same among professional women (49%).

Figure 33: Likelihood of Joining Police if Certain Measures are Taken



- ❖ **Comment:** Most women are likely to take up the opportunity to join the Police if provided the opportunity. Ethnic minorities are also fairly open towards joining the Police force. In general, there is a great deal of favorability to the options provided to encourage women's willingness to join the police force. However, it should be remembered that these recommendations may still come up against the perception, particularly among women, that it is not suitable for women to work in the Police. It is also noticeable that those with higher levels of education do not view service in the Police as attractive as it appears to be for those with less schooling. These findings suggest that despite the openness among many to joining the force, there is a social norm among some Sri Lankans that believes that the police is not a 'good' place for people to be.

Under-Represented Groups - Joining the Police

Indigenous People:

- ❖ With regard to joining the police, those interviewed from the indigenous community feel that lack of education, poverty and objections from their families could be obstacles.
 - *It is mostly because of poverty, and lack of education [that we cannot join]*
 - *When you talk of police you have to travel far away. Most parents don't like to send their daughters far from home.*
- ❖ They view more individuals from the community joining the police force as beneficial.
 - *Many people commit crimes due to poverty. So, I thought if I am able to help them come out of poverty by working with the police, that will be a good thing.*
 - *It will be good for our village. They will know what should be done for the village, and we have confidence.*

War Widows:

- ❖ Those interviewed express little favor towards women joining the police.
 - *I am not really for women joining the police.*
 - *Even for girls, there are safety issues, and cultural offenses, and a lot more.*
 - *Unlike before, now young women fear joining the forces, the police. People talk of all types of things that will happen if you go, that there are problems you will face inside.*
- ❖ However, they also note that having female police officers could create a safer space for women in society.
 - *There might be some women who would join in the future and make a change as a group.*
 - *If there is a problem, women can freely go and talk.*

Extreme Poverty-Stricken Communities in the Uva and North Central Provinces:

- ❖ With regard to the police, as among many parts of Sri Lankan society, there is a general feeling of dissatisfaction with certain corrupt practices occurring within the police force.
 - *There are lots of injustices that take place at the police station. The police take sides, and don't try to seek justice.*
- ❖ However, there is recognition that it would be beneficial to have more women on the police force.
 - *A woman can only confide in another woman, so it is important that there are women there [in the police].*
 - *There are some things a woman can only tell another woman, and that is only possible if there is a woman. It is very important that women are in the police.*

Plantation Sector:

- ❖ Individuals from the plantation sector who were interviewed for this study believe that joining the police could also bring specific benefits.
 - *There will be safety on the estate, safety for the children on the estate. The others will be afraid (to commit any crimes) because this big government officer is there.*
- ❖ They also believe that more individuals from their community joining the police would give them better access to the police.
 - *If our children were there [in the police] we could go and talk with freedom, right?*

Muslim Women:

- ❖ With regard to the police, Muslim women who participated in the research recognize certain benefits with more women and more Muslims joining the police force.
 - *For instance, if there is a case of child abuse, then Muslim women...we especially need women there. If a crime like this has been committed, it is more important to have a female police officer than a male. If there is any problem, the women will be able to help them.*
 - *If there are more Muslims in the Police force, whether women or even men, [misunderstandings] can be avoided.*
- ❖ In encouraging more women to join, they also recognize the need for negative attitudes towards the police to change.
 - *Many think that even stepping into the police is wrong. They are also people, and they are also helping us, so there [should be] no problem there. There are certain traditional superstitions that [people believe]. If they can be changed then more [women] will join automatically.*

People with Disabilities:

- ❖ Those interviewed believe that being disabled is an obstacle to joining the forces.
 - *If I wasn't disabled I would have considered joining the police or army.*
 - *There are a lot of [disabled] people with talent and education, but they will not be recruited. That is the problem.*
- ❖ They believe that more people with disabilities joining the police could benefit the community.
 - *If there is a person like us in the police, then he can talk about our issues.*

The LGBT Community:

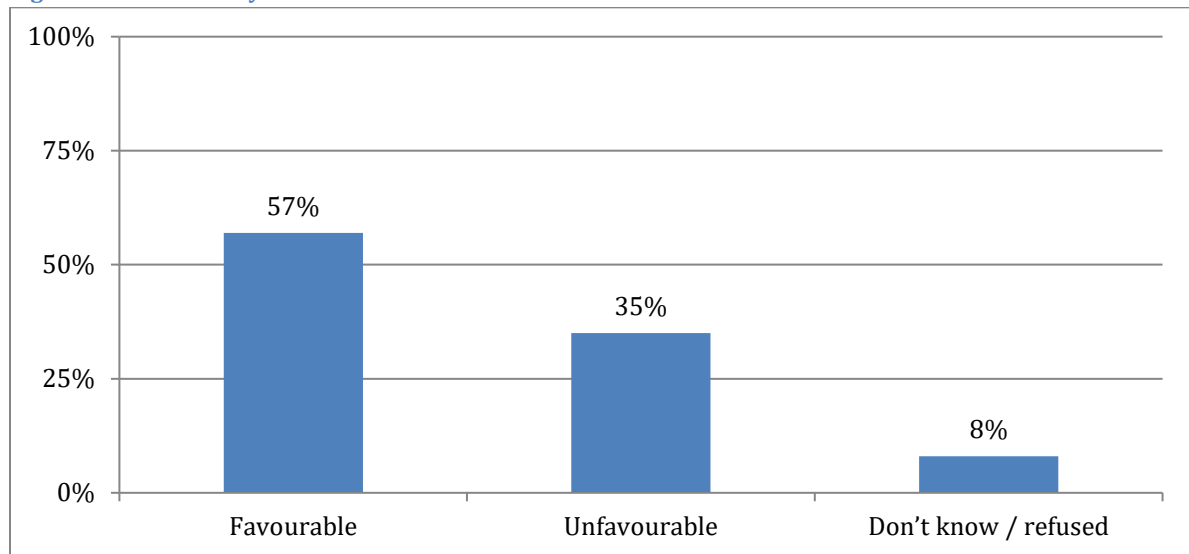
- ❖ As with many other sections of Sri Lankan society, there is a level of disillusionment with the police among the LGBT community expressed by those who were interviewed for this study.
 - *If someone like us gets arrested by the police, they book us for using drugs. There is no use talking about the police.*
 - *I wouldn't go there because it is one of the most corrupt places in the island.*

- ❖ However, they also believe that negative attitudes within the police towards LGBT individuals can be transformed if more people from the community joined and were acknowledged.

Section 2: Women Joining the Civil Service

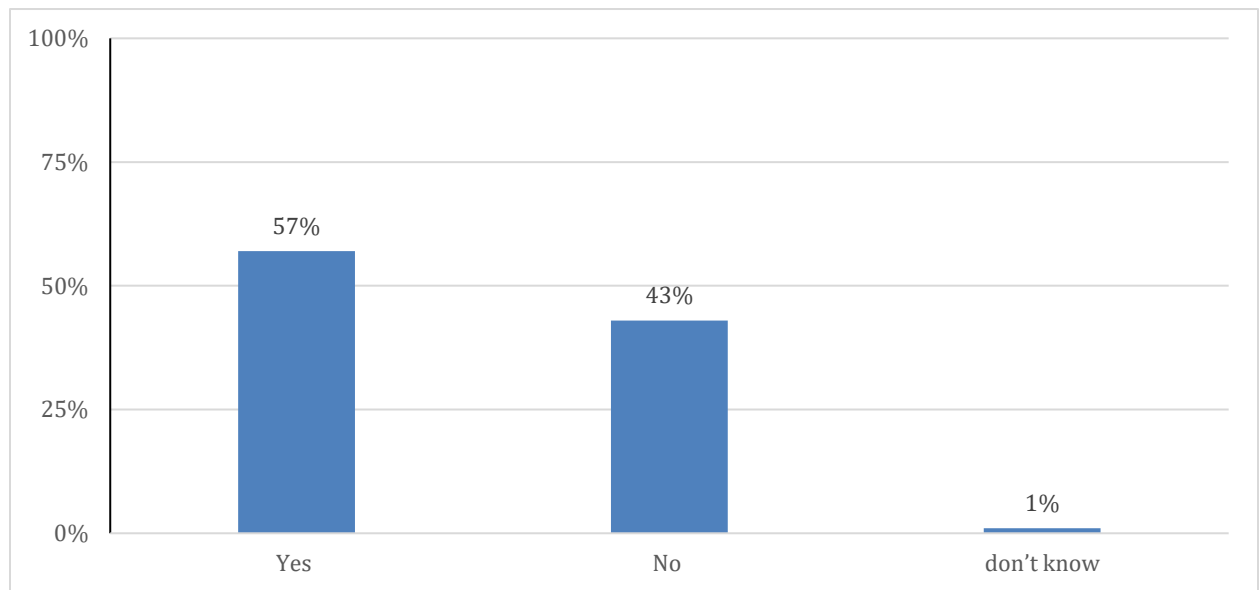
- ❖ The Sri Lankan Civil Service is viewed favorably by many of the respondents.
 - 57% of the sample indicate that they view the civil service in a favorable light (Figure 34).
 - Gender does not appear to shape this opinion. 56% of men and 58% of women perceive the civil service in a favorable manner.
 - The data suggests that those between the ages of 18 and 29 (64%) are more likely to have a favorable opinion of the civil service. 58% of students also share this positive assessment of the civil service.
 - While only 50% of the Sinhala community claim to have a favorable perception of the civil service, minorities are more positive in their assessment of the sector. 74% of Sri Lankan Tamils, 77% of Up-Country Tamils and 71% of Muslims view the Sri Lankan civil service favorably.
 - Those living in urban areas (42%) are far less favorable towards the civil service compared to those in rural areas (62%).
 - Those who are more educated are less likely to view the civil service in a positive light. While 61% of those who are uneducated or have only a primary education claim to have a favorable opinion of the Sri Lankan civil service, only 57% of those who are secondary or tertiary educated report the same.
 - In terms of income, it is those who are the most affluent who reportedly have the least favorable attitude towards the civil service. Only 37% of those categorized as affluent state that they think favorably of the civil service, as compared to the middle class (56%), the poor (61%) and the very poor (60%).
 - 60% of professionals indicate a favorable attitude towards the civil service. It is also noticeable that professional women (64%) are more favorable towards the Civil Service than men (5%).

Figure 34: Favorability to Civil Service



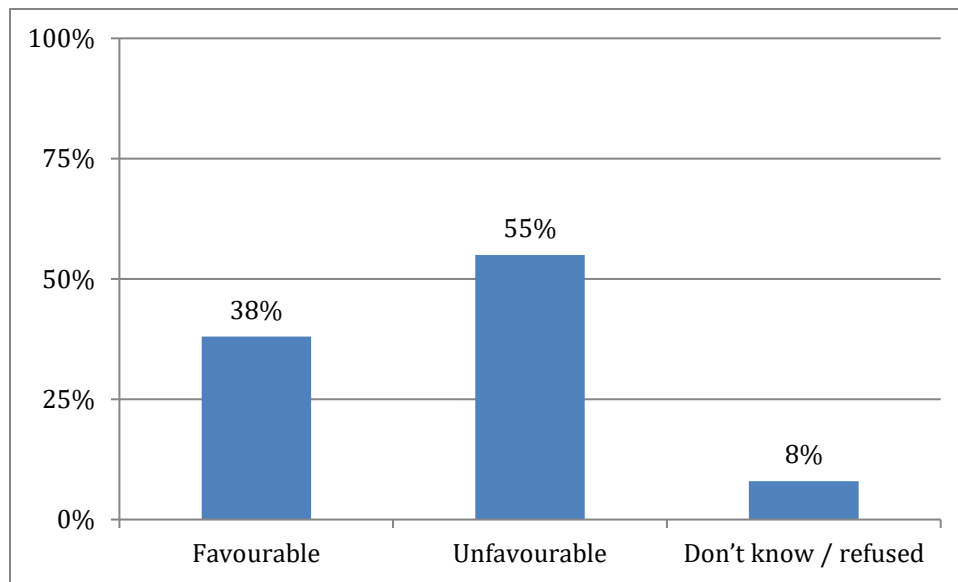
- ❖ A majority of Sri Lankans reportedly have a member of their immediate or extended family working in the civil service.
 - As Figure 35 reveals, 57% claim that they have a family member within the civil service.
 - The data indicates that there are more Sinhalese employed in the civil service. 70% of Sinhalese report that they have family members working in the civil service. However, this figure is much lower among Sri Lankan Tamils (27%), Up-Country Tamils (17%) and Muslims (27%).
 - 51% of respondents who claim to have family members in the civil service report that they are likely to accept an offer to serve in the civil service. This number is slightly less among those who do not have someone in the civil service (41%).

Figure 35: Family Members in Civil Service



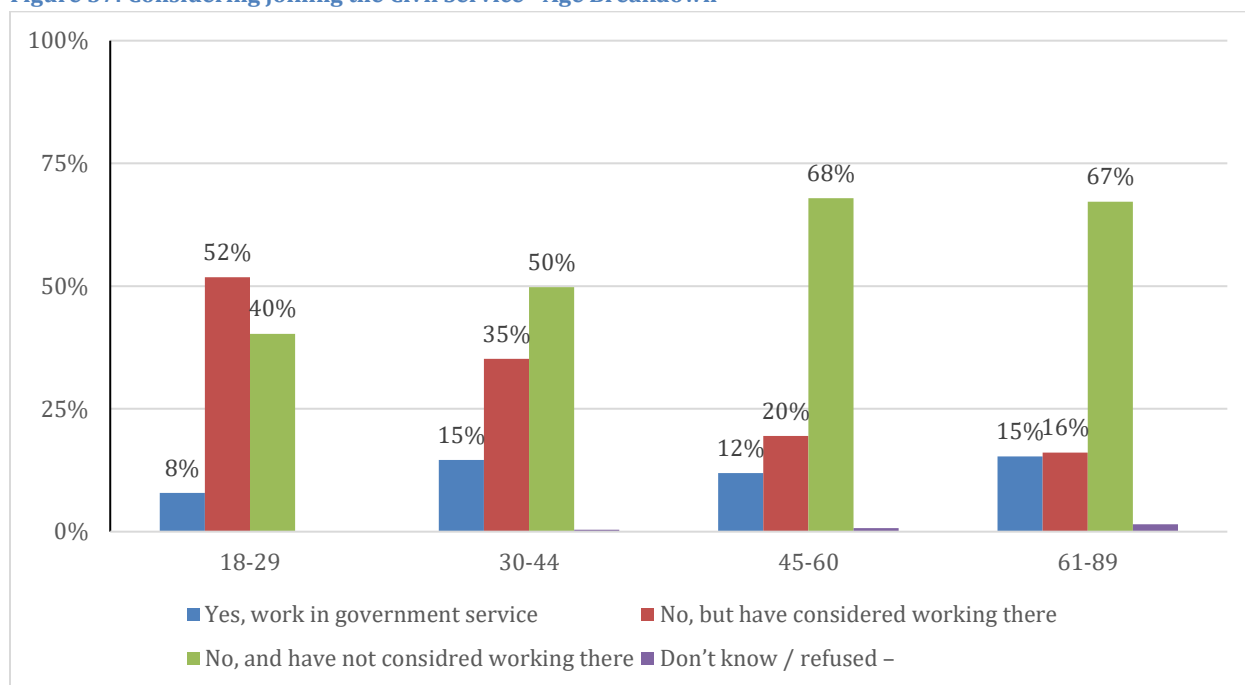
- ❖ The central government does not enjoy the same level of popularity as the civil service.
 - Only 38% have a favorable attitude towards the central government (Figure 36).
 - 37% of men and 38% of women positively assess the central government.
 - Even though only 28% of Sinhalese have a favorable appraisal of the government, minority communities are more inclined to think favorably of the central government. 61% of Sri Lankan Tamils, 64% of Up-Country Tamils and 58% of Muslims have a favorable opinion of the government.
 - Only one in four (25%) of those categorized as affluent have a favorable attitude towards the central government. This is far lower than any other income earning group (middle class 35%, poor 38% and very poor 40%)
 - Professionals do not have a positive view of the Central Government with only 23% of professionals saying that they view the central government favorably.
 - 29% of students have a favorable attitude towards the central government.

Figure 36: Favorability to Central Government



- ❖ Many Sri Lankans have considered joining the civil service.
 - While more than half of the sample (57%) report that they have never considered joining the Sri Lankan civil service, a fairly large minority (30%) have considered joining the civil service.
 - Slightly more women (33%) say that they have considered joining the civil service as compared to men (27%).
 - There appears to be great interest among the youth, with a majority of those between 18 and 29 years of age (52%) reporting that they have considered joining the civil service (Figure 37).
 - 73% of students report that they have considered joining the civil service.
 - There is a small gender differences to be noted among students in this regard (77% male and 70% female)
 - The more educated groups are more likely to have contemplated enrolling in the Sri Lankan civil service. 37% of tertiary educated and 32% of secondary educated say that they have given thought to working in the civil service. In contrast, only 6% of those with a primary education or who have no education have considered working in the sector. While only 8% of women with no or primary education have considered joining the civil service, this number quadruples among those who have completed at least their secondary education (35%).
 - 68% of professionals have considered joining the civil service. More professional men (70%) have considered joining the civil service than women (64%)

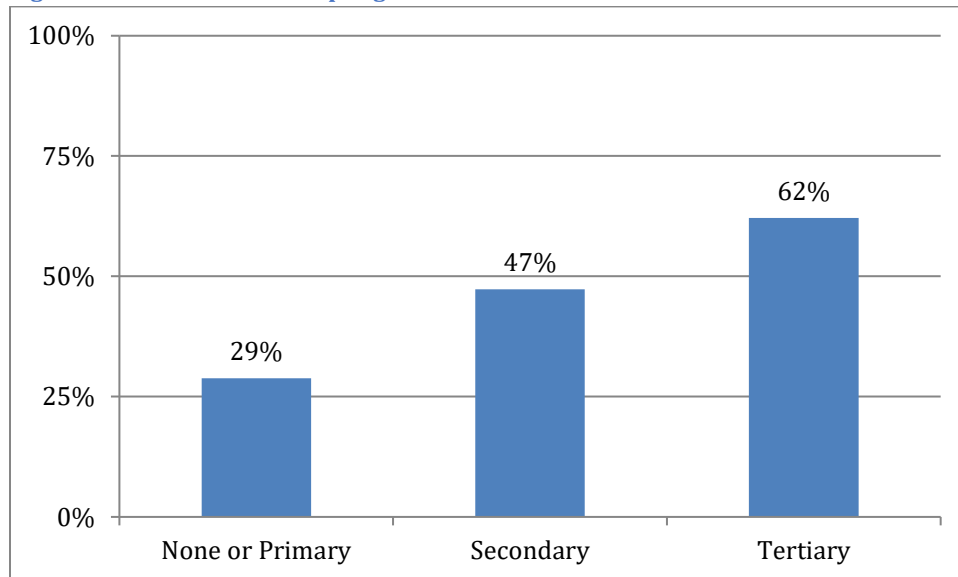
Figure 37: Considering joining the Civil Service - Age Breakdown



- ❖ Nearly half of the sample say that they would work in the Sri Lankan civil service if offered the chance.
 - 46% of the sample indicate that they are likely to accept an offer to work in the civil service. However, 38% say they definitely would not consider working in the Sri Lankan civil service even if the opportunity presented itself.
 - 47% of women report that they will accept the offer to work in the civil service. This is negligibly higher than the percentage of men (45%) who say that they would join the civil service if given an opportunity. Additionally, 82% of public servants claim that they do not think that women are less likely than men to accept a placement in the civil service.
 - Youth are the most eager to work in the civil service, with 70% of those between the age of 18 and 29 claiming that they will accept the offer. Furthermore, 88% of students report the same.
 - While Sri Lankan Tamils (55%) and Sinhalese (47%) claim they are likely to accept the offer to work in the civil service, there isn't as much enthusiasm among the Up-Country Tamils (34%) and Muslims (37%).
 - More educated people are more likely to accept the offer to work in the civil service. While only 29% of those who are uneducated or have completed primary education state they will make use of an opportunity to work in the civil service, this figure increases significantly among those who have completed their secondary (47%) and tertiary (62%) education (Figure 38).

- Twice as many women with at least a secondary education (49%) are likely to accept an offer to join the civil service if offered the chance than those with only a primary education or no education at all (24%).
- 58% of professionals report that they will make use of the chance if it were available to them.

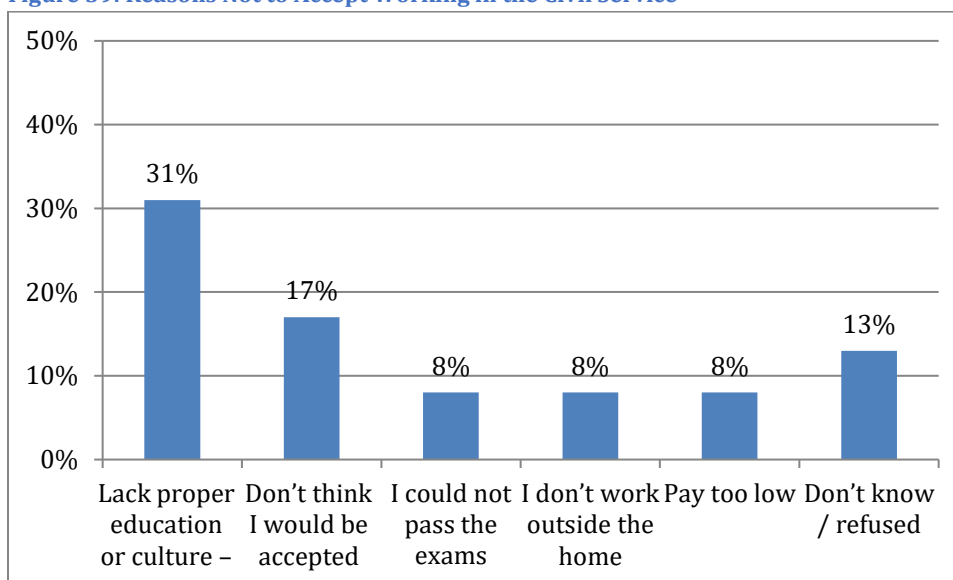
Figure 38: Likelihood of Accepting Offer to Work in Civil Service - Education Level Breakdown



- ❖ The lack of proper education or culture, the lack of hope of being accepted into the civil service, reluctance to work outside the home and the low remuneration are identified most prominently as factors that dissuade people from entering the civil service (Figure 39). However, different groups are more likely to report certain kinds of obstacles.
 - 31% report that the lack of proper education or culture is an obstacle to joining the civil service.
 - Ethnic minorities see this as their biggest hindrance to entering the civil service. 42% of Tamils, 39% of Up-Country Tamils and 49% of Muslims as compared to the 25% of Sinhalese who share this opinion.
 - 17% report that the main obstacle impeding their entry to the civil service is that they do not believe that they will be accepted.
 - This is the highest reported obstacle among students, with 12% reporting this as an obstacle.
 - 8% report that their reluctance to work outside the home prevents them from entering the civil service.
 - 12% more women (14%) report this as an impediment than men (2%).
 - Public servants appear to understand this point as the biggest issue for women entering the civil service with 32% reporting it as an obstacle.

- A further 8% state that insufficient pay discourages them from joining the civil service.
 - This view is held more among men (11%) and people with a tertiary education (32%) as opposed to women (5%) and individuals who have either no education or only a primary education (0%).
- Additionally, 8% report that they could not pass the exam.

Figure 39: Reasons Not to Accept Working in the Civil Service



Under-Represented Groups - Joining the Civil Service

Indigenous People:

- ❖ Those who were interviewed for this study indicate that lack of education is a major obstacle to individuals from the indigenous community joining the civil service.
 - *I would have liked to join but I have studied only up to my ordinary level exam.*
- ❖ Even members of their community who are educated face difficulties in entering the civil service.
 - *The younger generation is educated, but they are at home, without a job.*
- ❖ However, they also note that targeting issues such as lack of education and poverty could create an environment where more individuals from the indigenous community join the civil service.
 - *Civil service requires educational qualifications. There should be more training sessions.*
 - *Education is the main issue. There are also children who have studied, but the issue is poverty.*

War Widows:

- ❖ The war widows interviewed in this study do not express much interest in joining the civil service.
 - *Civil service is now completely corrupt. I don't want the civil service.*
- ❖ However, they recognize the importance of more women joining the civil service to reduce corruption.
 - *Women are less likely to accept bribes. There are women who do accept bribes, we can't always take the side of women, but that might reduce.*
 - *Corruption will be reduced completely. Bribery can be reduced.*
 - *Women will benefit by women in the civil service because women get involved in everything, even to set up meetings etc.*

Extreme Poverty-Stricken Communities in the Uva and North Central Provinces:

- ❖ Those interviewed feel that they do not have access to the civil service due to a lack of education and the politicization of the civil service.
 - *Education is a problem, I wasn't able to continue my studies due to the war. When I think of that now, I feel sad.*
 - *There is a lot of political influence in the civil service. There are educated people, but they can't enter the civil service due to political influence.*
- ❖ They recognize specific benefits of having more people from their communities joining the civil service.
 - *They can address issues and move with some of the officers more easily. And we will have access to the information and details inside. When they plan something we will also be able to understand it.*
 - *Usually government officials come from different villages, so they are not aware. I think if there are civil servants from the village then they will know the true reality in the village.*

Plantation Sector:

- ❖ Those interviewed believe that joining the civil service is important primarily because it confers status on the person who holds it.
 - *That is good job, right? Now if someone from the estates gets a government job that is good for us, right? If any child does well that is good.*
- ❖ Lack of equal opportunities could be an obstacle to them joining the civil service.
 - *There's something [prestigious] in my children having government jobs, but they haven't been given the opportunity.*

- ❖ They believe that more individuals from the community joining the civil service could provide financial stability in the home.
 - *They'll be able to take good care of their families. There are so many of them without jobs, so if they get a job in the civil service it will be good for their families, right?*

Muslim Women:

- ❖ Members of this community who participated in the research have experiences of women in the civil service ensuring that women are able to access services more easily.
 - *Because there was a woman there she told me, "You should do this, you should do that," and has given me a list and said, "If you go and get all these [documents] we'll get it done for you through the AG's office." Now no man would have patiently explained all of this, even if he were a Muslim man.*

People with Disabilities:

- ❖ Although they believe that people with disabilities could join the civil service, negative attitudes and discrimination in the government sector towards disabled persons are perceived to undermine these possibilities.
 - *We [...] need to talk about the success stories of civil servants with disabilities. The government needs to be aware that people with disabilities are just as capable.*
 - *Yes, we can go and work if they are ready to give us work. But they also side-line us for being disabled. That is the issue.*
- ❖ They believe there would be benefits to people with disabilities if more individuals from the community join the civil service.
 - *They may provide facilities for people with disabilities. Instead of standing in queues, to provide chairs etc.*
 - *Because of working, there will be a change in the psychology of the person who would otherwise be sitting idly in the house all the time*
 - *Representation [...] it also would help in re-shaping the attitudes towards people with disabilities.*

The LGBT Community:

- ❖ Members of the LGBT community who spoke to the research team feel that a change in attitudes, addressing discrimination and more awareness about LGBT issues is needed to encourage more individuals from the community to enter the civil service.

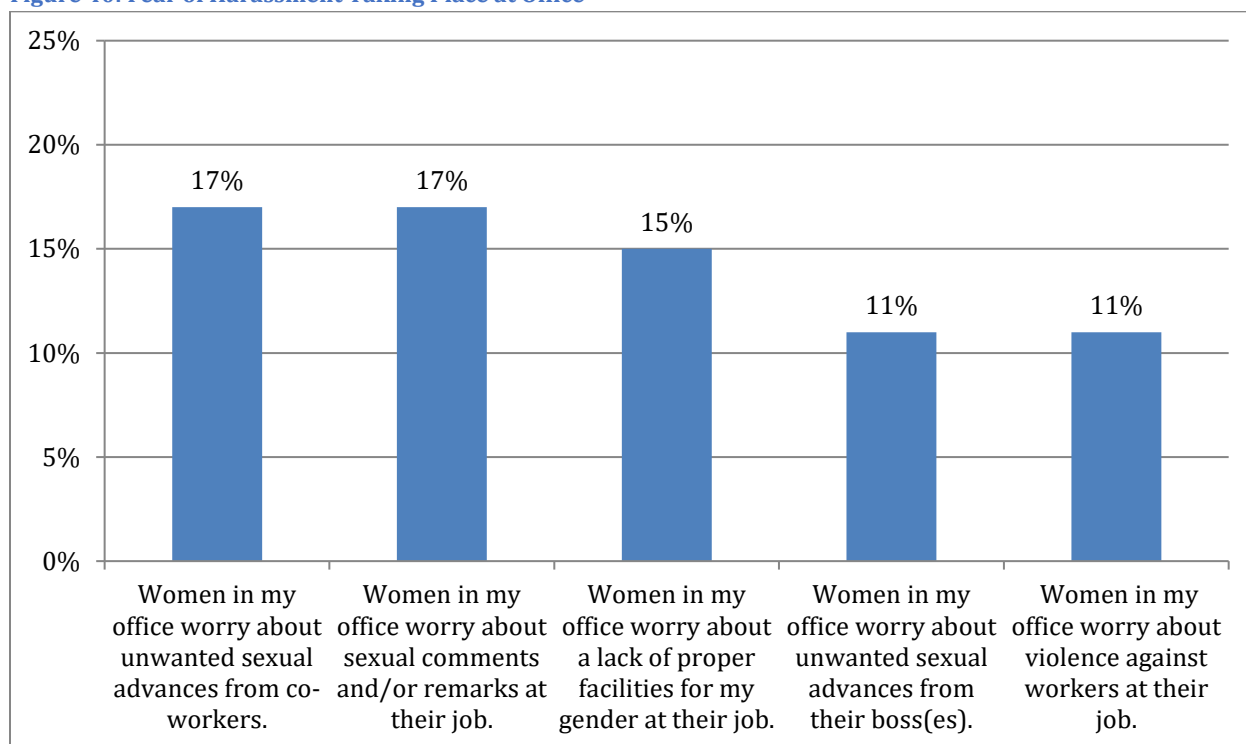
- *Someone who looks like a woman doesn't get a job in the civil service. It's only if he remains a man that he will get a job.*
- *It is important that, even when we are gone, transgender people like us must also be given government jobs.*
- *I think one of the most crucial changes I would like to see made to encourage people from the LGBT community to join the civil service is to offer them fuller protection under the law.*
- ❖ They recognize that more individuals from the LGBT community joining the civil service could benefit them by bringing their issues into public discourse.
 - *I suppose LGBT individuals joining the civil service will create quite a stir. It will at least create some kind of controversy. In that sense it would at least bring the issue out in to the open. That is perhaps the first step in pushing people to think more about this matter. So, LGBT community joining the civil service could hopefully lead to a deeper conversation about sexuality in Sri Lanka.*
 - *If more of our people join, then when policemen see people like us on the road I think we will be somewhat safer.*
 - *I don't see that happening any time soon [...] If it does happen in a larger way though, I suppose it will be one less section of the government the LGBT community in Sri Lanka will have to be worried about and scared of.*

Section 3: Women's Experiences in the Civil Service

- ❖ There appears to be some agreement among public servants that men and women have equal chances of receiving a promotion within the civil service.
 - 59% of all public servants captured in the survey share this view.
 - More women (65%) say that men and women enjoy an equal chance for receiving a promotion within the civil service than men (53%).
- ❖ Many of the public servants captured in the survey indicate that they have either received a promotion or expect to receive a promotion.
 - While 47% of public servants report that they have already received a promotion, a further 30% report that they expect a promotion.
 - More women (54%) claim to have received a promotion than men (40%), and more women (41%) than men (19%) claim that they are also hopeful of receiving a promotion.
- ❖ When asked whether they agree with the statement that women in their office worry about unwanted sexual advances from co-workers, a notable number of female public servants claim that they do.
 - 17% of female public servants captured in the survey agree that women in their office worry about unwanted sexual advances from co-workers, 38% disagree

- with the statement. It is important to note that 46% say they do not know or refused to answer.
- ❖ A somewhat lower number of female public servants agree with the statement that women in their office worry about unwanted sexual advances from their bosses.
 - In this instance, 11% of the sample agree, with the statement while 45% disagree. Once again, a significant number (44%) say they do not know or refused to answer.
 - ❖ More than one in every ten female public servants captured in the survey agree that women in their office worry about violence against workers at their job.
 - 11% of respondents agree with the above statement and 47% disagree with the statement. A further 43% report that they do not know or refused to answer.
 - ❖ A relatively high number of female public servants report that they agree with the statement that women in their office worry about sexual comments and/or remarks at their job.
 - While 17% agree with this view, 35% disagree strongly with it. Here too nearly half the sample (48%) indicates they do not know or refused to answer.
 - ❖ Female public servants were also asked if they agree that women in their office worry about a lack of proper facilities for their gender at their job.
 - In response, 15% of female public servants state that they agree with the statement, while 39% report that they disagree with it. Furthermore, 46% state that they do not know or refused to answer.
 - ❖ Comment: Female public servants who participated in the survey acknowledge that they worry about various forms of harassment against women. Among them, sexual advances by co-workers and sexual comment or remarks are the most prevalent, where 17% of the female public servants acknowledge that women at their office worry about such harassment. The survey also highlights that women worry about the lack of proper facilities that matter to women, at their job. A little over one tenth (11%) worry about unwanted advances from bosses and violence against workers. However, a comparatively higher proportion of women deny that they worry about such harassment. Despite these questions being self-administered, a majority of participants have chosen to indicate that they do not know/ refused to answer.

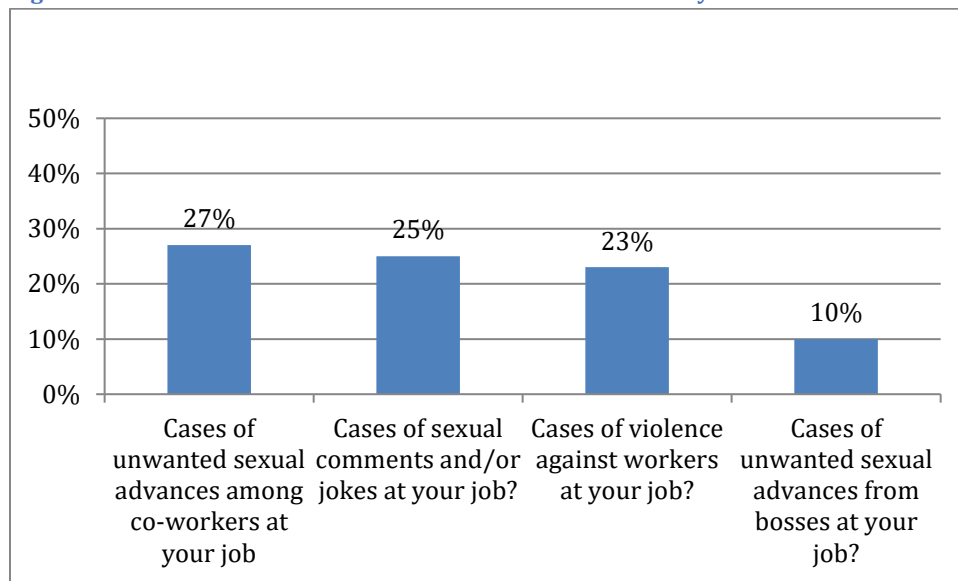
Figure 40: Fear of Harassment Taking Place at Office



- ❖ Male and female public servants were asked whether they are aware of certain incidents of harassment against both men and women at the workplace.
- ❖ More than one in four respondents indicate that they are aware of cases of unwanted sexual advances among co-workers at their job.
 - While 27% say that they are aware of such incidents, 41% report that they are unaware of them and 32% report that they do not know or refused to answer.
 - Gender differences may be observed in the response to this question. Whereas 16% of men say that they are aware of these kinds of incidents, more than twice that number of female public servants (39%) says the same. Similarly, more men (46%) say they are unaware of such incidents compared to women (37%).
 - 39% of men, and 24% of women say they do not know or did not respond.
- ❖ When asked whether they were aware of cases of unwanted sexual advances from bosses at their job, one in ten public servants report that they are aware.
 - 10% report that they are aware of such cases, while 50% say they are unaware and 41% say they do not know or did not respond to the question.
 - There is a gender difference to be noted in this regard, with 7% of men and 13% of women claiming to be aware.
- ❖ A fairly high number of public servants who participated in the survey report that they are aware of cases of violence against workers at their job.

- In response to this question, 23% of the sample say they are aware of such violence, 45% indicate they are unaware of such violence, and 32% report that they do not know or did not respond.
- There are gender differences which must be taken note of with regard to this question. Significantly more women (33%) are aware of such incidents compared to men (14%).
- While 40% of men indicate do not know or did not respond, only 22% of women say the same.
- ❖ Finally, this section of the questionnaire asked public servants about awareness of cases of sexual comments and/or jokes at their offices.
 - One in four (25%) report that they are aware of such comments or jokes. 41% report otherwise and 34% say they do not know or did not respond.
 - More female public servants (32%) appear to be aware of such incidents their male counterparts (19%).

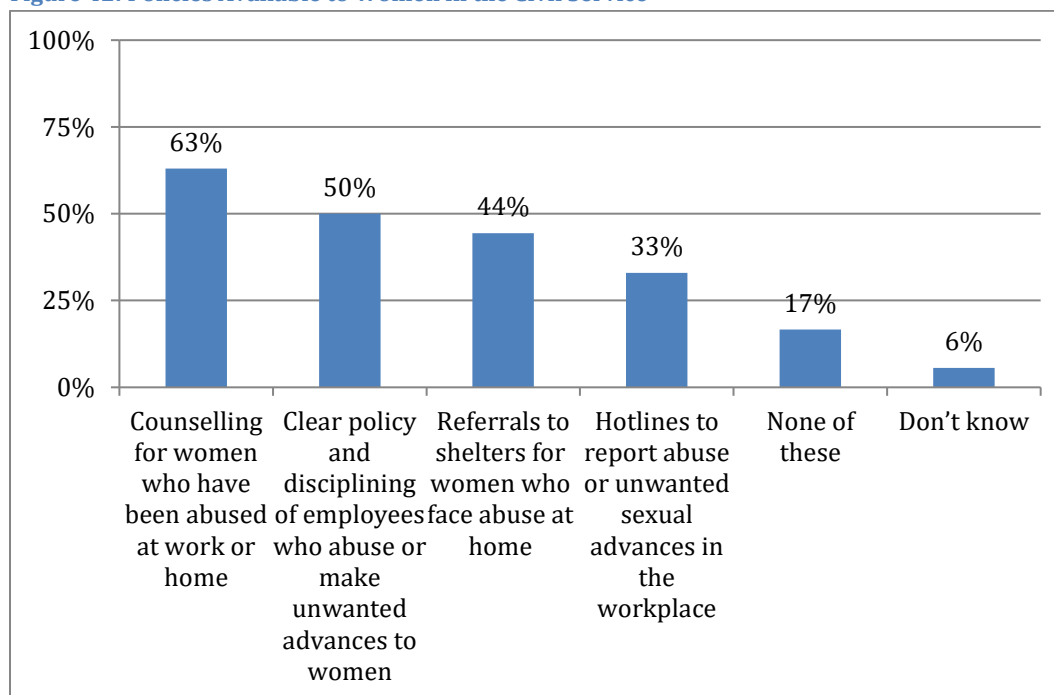
Figure 41: Awareness of Cases of Sexual Harassment at Work by Civil Servants



- ❖ Comment: Importantly, both men and women acknowledge that they are aware of the existence of such practices. However, the study clearly indicates that women are more aware of such incidents compared to their male counterparts. Since more than one interview was conducted at one workplace, these higher percentages may not be an exact representation of the actual number of such incidents. (There is a possibility more than one respondent is referring to the same incident rather than different/separate incidents.)

- ❖ 83% of female public servants who participated in the survey say at least one type of service is available at their workplace, principally counselling for women who have been abused at work or home. But no other policy is mentioned by more than half.
 - Except for 17% who state that there are no services available for women, all others claim that there is at least one of the following services available to them:
 - 63% claim that they have access to counselling for women who have been abused at work or home.
 - 50% state that there is a clear policy and disciplining of employees who abuse or make unwanted advances to women.
 - 44% indicate the availability of referrals to shelters for women who face abuse at home.
 - 33% of female public servants report that there are hotlines to report abuse or unwanted sexual advances in the workplace.
 - This could be a clear demonstration of the effect of years of donor and state-implemented workplace initiatives in this area.

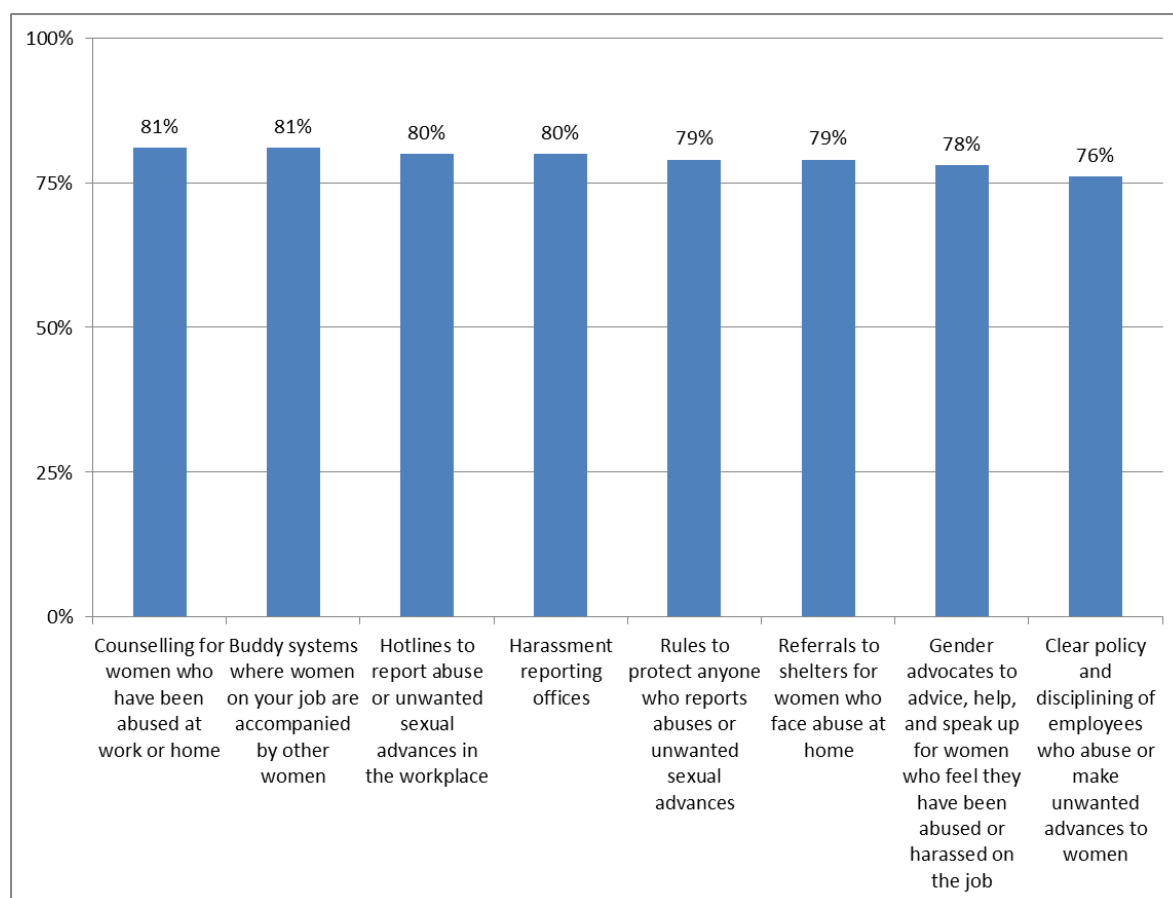
Figure 42: Policies Available to Women in the Civil Service



- ❖ Female public servants were provided with a list of services and asked how helpful they felt such services would be for women in their workplace. There was widespread agreement among most of the respondents that the measures proposed would be beneficial to women at their workplace.
 - 81% indicate that providing counselling for women who have been abused at work or home will be somewhat or very helpful.

- 80% say that having hotlines to report abuse or unwanted sexual advances in the workplace will be somewhat or very helpful.
- Nearly four in five (79%) report that a service which includes referrals to shelters for women who face abuse at home would be somewhat or very helpful to women in their workplace.
- A clear policy and disciplining of employees who abuse or make unwanted advances to women is recognized as being somewhat or very helpful by 76%.
- According to 80% of the sample, harassment reporting offices will be somewhat or very helpful.
- 81% report that buddy systems where women at their workplaces are accompanied by other women will be somewhat or very helpful.
- 79% report that rules to protect anyone who reports abuses or unwanted sexual advances will be somewhat or very helpful.
- Finally, 78% state that gender advocates to advise, help, and speak up for women who feel they have been abused or harassed on the job will be somewhat or very helpful.

Figure 43: Workers' Opinion on Efficacy of Proposed Workplace Policies



- Comment: It is important that female public servants clearly recognize the value and helpfulness of the measures proposed in the questionnaire. However, the survey does not indicate the extent to which such services are utilized by public servants.

Media and Information Sources

- ❖ Television, radio, weekly newspapers and cell phones without internet access appear to be the most widely used.
 - While 94% claim to use a television, 67% report that they use the radio, 37% use the weekly newspaper and 30% use cell phones without internet access.
 - There are no obvious gender differences to be noted in this regard.
 - More individuals between the ages of 18-29 years (53%) are likely to use a cell phone with internet access compared to any other age category (33% of 30-44 year olds, 12% of 45-60 year olds and 7% of 61-89 year olds).
- ❖ Television, radio and newspapers are the most widely used media in learning about incidents taking place in the country.
 - 93%, report that they use the television to obtain news regarding national events, while 53% report the same about the radio, and 34% say the same of newspapers.
 - The data suggests that more men (38%) than women (31%) use the newspapers to learn about the national news. A similar trend emerges regarding the internet as well, with 23% of men claiming to use the internet to learn about what is happening in the country, and only 13% of women reporting the same.
 - The Tamil community (48%) uses the newspapers more than any other community to learn about what is happening in the country (Sinhala 32%, Estate Tamil 24% and Muslims 35%).
 - Internet usage to obtain news about the national level is highest among the tertiary educated (54%), while only 17% of those with secondary education and no one who has no or only primary education say the same.
- ❖ Friends and family appear to be the most widely reported source news about what is happening in one's community.
 - 88% say friends and family are their source of information for local events, while 28% say village chief and community leaders play this role.

Background to Recommendations

Women's Political Empowerment

- ❖ Status Quo and Expectations of Change: Changing the status quo of politics requires the active engagement of a democratic citizenry. In order to achieve greater political participation, it is important to understand how people view their existing political context. The study reveals that 88% believe they are completely free to choose who to vote for. It is also noteworthy that ethnicity and geographical location color people's perception of their freedom with regard to political participation in their locality more than gender does. Expectation of change through the upcoming local government elections is focused more on a change of party rather than an improvement in women's representation. This could be a result of the lack of awareness about the 25% quota for women in local government. Program design would need to take into account the nuances observed here. They would need to identify how and why locality and ethnicity influence people's political freedom, and factor them in when conceptualizing programs. They would also need to emphasize the significance of the 25% quota for women in local government and create awareness about it.
- ❖ Women and Elections: The study finds that people are very aware of the need for women to be politically independent and active. However, there is a gap between this belief and women's actual practice of political independence. While 82% of women believe that women should choose who to vote for independently, only 77% claim to have done so at the 2015 General Elections. Campaigns to raise awareness about women's engagement appear to have been extremely successful. However, they will now need to focus more on translating these beliefs into actual practice.
- ❖ Candidate Gender and Women Friendly Platforms: When it comes to choosing who to vote for, a candidate's gender does not seem to influence voting choice. Candidates focusing on women's issues would find some level of popularity (59%). More than two thirds express the likelihood to vote for a candidate working on issues such as violence against women and sexual harassment in public and at work or school. Support for such candidates is especially forthcoming from women and ethnic minorities. While campaigns targeting groups that do not see the need to support these candidates (such as Sinhala men) are recommended, it is also important to be aware of the diverse interpretations of women's issues across communities. Further research is desirable to more effectively conceptualize programs targeting specific groups.
- ❖ Women as Candidates: In fielding women as candidates, it is important to think both of the likelihood of people voting for female candidates as well as the likelihood of women coming forward as candidates themselves. Three fourths have not voted for a female

candidate, and they cite the lack of female candidates as the main reason for this. The fact that this could be a consequence of the poor visibility of female candidates currently contesting for/in office must be taken into consideration in addressing this issue. While contesting elections does not seem to be a priority among many women, there is a group that shows willingness to do so, especially among the educated and the affluent. They are motivated by a desire to serve the community and improve the conditions of those around them. However, spousal support is identified as a hindrance for both men and women. Prior to launching a campaign among target groups, it would be useful to conduct more targeted, qualitative studies to determine how best to encourage women in those groups who would consider standing actually to run for local councils. This should include how to campaign family acceptance of and support for those contesting elections for the first time. Proposed policies including training in campaigning and governing and resources for voter contact (which might include women's fora, TV or radio air time, or space in newspapers and on the internet) were viewed favorably, and could be utilized as measures to encourage women to contest.

- ❖ Women in elected office and quotas: There is widespread support for the 25% quota for women in local government (81%) and Parliament (86%). The message about the introduction of the quota for women in local councils appears to have reached urban areas, the rich and the educated. However, there continues to be a large number of people who are not aware of the new law. As even potential candidates seem to be unaware of this, a campaign is needed to communicate the existence and importance of the 25% quota and stimulate consideration of candidacy by women. Target groups for this campaign should particularly include the very poor, the uneducated and those living in rural areas. Campaigns should rely on state radio and television stations rather than print or new media to reach these groups. In addition to this, there is also an expectation that women representatives would work to further women's issues. This could result in a siloing of women's issues. To encourage parties to support women's candidacies at all levels, it would be useful to develop a campaign targeting the inclusion and mainstreaming of women's issues into the manifestos of the political parties contesting elections. The effort should be targeted on party activists and decision-makers to demonstrate to them that their parties will benefit in terms of political support by going beyond mere inclusion in the manifesto but working towards a transformative political agenda for women, thus gradually reducing also the reliance on a quota to address women's issues at the local level.
- ❖ Factors Influencing Potential Candidates and Gender: Interest in politics, previous experience in political activities, high levels of activity in associational life, and involvement in school activities emerge as major factors that influence willingness to contest among women. Policies should be put in place to encourage women's

involvement in civil society organizations and their engagement in activities that promote skill development, such as letter writing and fund raising, contacting government officials, and other types of non-electoral political activities. These women could be viewed as potential participants in training for leadership in civil society groups or elective office. Women within political parties should be identified as potential political participants and encouraged and assisted to participate in political activities behind the vote. These measures could be further bolstered in the long term by encouraging and assisting schools to integrate civic education and current affairs into their curricula, as well as encouraging female students to participate and lead in school activities, particularly those linked to political activism, such as student government and debating societies.

Women in the Police Force

- ❖ Joining the Police: Most people have not considered joining the Police force. However, 72% indicate at least a very small likelihood of entering if given an opportunity, more so among ethnic minorities and men. There is a negative perception of the Police among the community in general, and the impression that joining the Police is unacceptable for women is especially prevalent among women. Policy measures including child care and enlistment bonuses would help encourage women to join the force, and outreach campaigns emphasizing the availability of positions in the police for women and the importance of policewomen to the community would also be helpful. However, this campaign should ideally go hand in hand with more efforts to transform the culture within the Police, to address the negative attitudes towards women entering the force, making it more comfortable for women and encouraging women from diverse groups to join.

Women in the Civil Service

- ❖ Joining the Civil Service: In general, the civil service is viewed positively and 30% say they have considered joining the civil service, alongside 58% that indicate even a small likelihood of joining if the opportunity were offered. This is observed especially among the young and the educated. Those working in the civil service also say that both men and women have equal chances of receiving a promotion. However, the lack of education or culture, the lack of hope of being accepted in to the civil service, the reluctance to work outside home and the low remuneration could be obstacles. Thus, while the civil service is seen to provide both men and women with equal opportunities to be promoted, specific target groups would need to be identified and these issues would need to be addressed to encourage more women to join.

Women's experiences in Civil Service

- ❖ Sexual Harassment in the Civil Service: Those interviewed say that they worry about the forms of harassment against women that are identified in the questionnaire, with women being more aware of such incidents of harassment than men. Further research is needed to examine the extent of sexual harassment and the best way to change the culture in the civil service in this regard, particularly to increase awareness among men. There is a strong desire among women in the civil service for strengthening protective measures, including clear policies enforced by disciplinary measures, reporting offices, gender advocates, and referrals to shelters. However, the survey does not indicate the extent to which such services are utilized by public servants, and identifying this would be essential before proceeding with any program aimed at combatting harassment within the civil service.

Appendix: Methodology and Sample Demographics

National Sample Details

Age

	Valid Percent
18-29 Years	17.2%
30-44 Years	34.5%
45-60 Years	32.8%
61-89 Years	15.5%
Base	1245

Literacy by Gender

	Male	Female
Sinhalese	83.6%	82.0%
Tamil	31.8%	29.4%
English	29.6%	29.9%
Other	0.0%	.1%
None – cannot read	1.0%	1.3%
Base	415	830

Education by Gender*

	Valid Percent
Men none or primary	3.5%
Men secondary or tertiary	29.8%
Women none or primary	5.9%
Women secondary or tertiary	60.7%
Base	1245

*Women are over-represented due to over-sampling.

Religion

	Valid Percent
Buddhism	67.1%
Hinduism	15.4%
Islam	10.4%
Christianity (Roman Catholic)	5.8%
Christianity (Non-RC)	1.3%
Base	1245

Ethnicity

	Valid Percent
Sinhala	71.0%
Tamil	13.3%
Up-country Tamil	5.1%
Muslim	10.1%
Burgher	0.2%
Malays	0.3%
Base	1245

Income

	Valid Percent
Affluent (Above Rs. 75,000)	33.5%
Middle class (Rs. 50,000 – Rs. 74,999)	45.7%
Poor (Rs. 25,000 – Rs. 49,999)	13.9%
Very poor (Below Rs. 24,999)	6.9%
Base	1035

Urban/ Rural

	Valid Percent
Urban	22.8%
Rural	77.2%
Base	1245

Local Authority Area

	Valid Percent
Municipal council	12.6%
Urban Council	10.2%
Pradeshiya Sabha	77.2%
Base	1245

Special Sample Details

Provincial Breakdown

	Frequency	Valid Percent
Western Province	50	11.2
Central Province	49	10.9
Southern Province	52	11.6
Northern Province	48	10.7
Eastern Province	53	11.8
Uva Province	49	10.9
Sabaragamuwa Province	50	11.2
North-western Province	48	10.7
Northcentral Province	49	10.9
Total	448	100.0

Group Breakdown

	Frequency
Students	119
Professionals	107
Public Servants	108
Elected Officials	114
Total	448

In-Depth Interviews Details

	Total	Western	Southern	Central	Northern	Eastern	North Western	North Central	Sabaragamuwa	Uva
Indigenous people	4							4		
War widows	4			1	2	1				
Extreme poverty-stricken communities in the Uva & North Central Provinces	4							2		2
Plantation sector	4								2	2
Muslim women	4					1	3			
People with disabilities	4	1	1	1	1					
LGBT community	4	4								
	28	5	1	2	3	2	3	6	2	4